

AYURVEDIC ASTROLOGY:

**HISTORY AND INSIGHTS
FROM THE MOST ANCIENT
VEDIC PERIODS TO THE
MODERN DAY**

BY

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The Information given here is for education purposes alone, and not meant to treat, diagnose or cure any diseases or ailments. A qualified Ayurvedic Practitioner should be consulted, before using any therapies / herbs recommended here.

INTRODUCTION:

INTRODUCTION TO AYURVEDA, THE ANCIENT HEALING SYSTEM OF INDIA

Ayurveda is a vast science of India, that can only properly be learnt from obtaining a BAMS (Bachelor of Ayurvedic Medicine and Surgery) in India, which takes some 5 ½ years in Ayurvedic Universities and Colleges in India.

However, Ayurveda in the West as it stands today is more about balancing lifestyles and creates such balancing regimes that fit in with our various busy daily schedules. As such, Ayurvedic practice has become something for the qualified medical professional, to the Yoga teacher, alternative health practitioners, as well as massage therapists to its own forms as Ayurvedic Lifestyle Consultants and the more clinical side, Panchakarma Therapy, which aims at restoring balance to the body through removal of toxins.

These will be discussed in the Introductory Chapter, however, the purpose here is to show how Ayurveda, the ancient medical science of India, has become quite versatile in the West, and does not require a BAMS (Bachelor of Ayurvedic Medicine and Surgery) to help others, through basic herbal and lifestyle advice.

However, one should have proper training in Ayurveda, in at least the use and administration of herbs and diets, and be able to identify the differences between individuals and their own individual or unique biological makeup (called constitution or “nature”. *Prakriti* in Sanskrit).

This helps to give balanced lifestyle guidance, based on diet; exercise is yoga, breathing techniques to herbal and acupressure recommendations for a daily lifestyle.

For me, Ayurveda and Ayurvedic medicines have been my life for over a decade, using these formulas and healing methods, through yoga and combining the more physical herbal aspects, as well as researching them and applying them to myself, friends, family and students. The results become quite remarkable.

As a result, I began to learn more about Ayurveda and how Ayurveda can help others, including more in-depth research into Yoga, Ayurvedic healing methods, herbal therapies and properties of herbs.

Initially, this was so that I could gain enough knowledge to sell generic Ayurvedic medicines to help others. I saw many Indian shops and supermarkets selling Ayurvedic products, but many people having little knowledge of what they are

used for, or their applications.

This led to some in-depth initial research for me, which also included looking at various forms of Ayurvedic medicines from Ayurvedic pharmacies and manufacturers in India, and a study of their various products, from oils, herbs, powders, herbal wines etc. And their uses.

For example, there are many local and classical medicines and oils for various Ayurvedic practices and therapies. The oil, “Anu Taila” for example is used for Nasya (nasal therapies) in Ayurveda, but there are also many other classical types that can be used, such as Dhanwantara, Bilwa etc. As well as local and certain brands.

This is where it is helpful to use larger Ayurvedic pharmacies that export, as their products are generally safer, and provide an extensive list of items available, including their own variations, which often work out less costly. One can also see the different types of medicines used for various disorders this way also.

Eventually, this led people that were buying these products from me to start asking more questions about the healing sides, and how I could help them. Reluctant at first to use my knowledge of Yoga and Ayurveda and Ayurvedic Lifestyle to help people more than just family and students, I began to start giving such advice, which awakened a deeper interest in me, in the area of Ayurvedic Panchakarma Therapy.

In India, I was lucky to not only learn the various preparations of various herbal therapies, but in the Hospital, to actually see live patients and their results – from sciatica to severe strokes, being healed through Ayurvedic Panchakarma therapies. Everyone in the village and surrounding all came to this hospital to be treated.

There also, as this was located in a small village, just outside of the Union Territory of Pondicherry in Kerala (Mahe), unlike many Ayurvedic pharmacies, this pharmacy has its own traditional style, everything done by hand – no machines or great technology. It is here that one truly discovers the origin of Ayurveda, and its unique application.

Ayurvedic pharmacies in India and regions all have their own local medicines and formulas for various ailments, and once one knows the application of various treatments in Ayurveda and identifying the nature of the individual (prakriti) and their disease condition (vikriti), one can understand the benefit of different Ayurvedic medicines and formulas that are available in India. That in itself is worth studying, to find out more about Ayurvedic medicines and their herbal applications.

However, once one has learnt the basics of Ayurvedic healing and methods of

clinical application as Panchakarma, I feel, it still requires a strong amount of personal study, research and ability to apply what one has learnt in both and safe, legal and personal capacity.

Many books on Ayurvedic Herbology, Healing of Diseases, Panchakarma, Massage, Yoga etc. Become very accessible to the therapist or consultant in the West, as both reference guides, refresher courses, and also invaluable available resources, by which we can learn more about other types of therapies, medicines etc. Used, and different ways of doing things. This is what makes Ayurveda unique – is it's personal adaptability, and that there are so many methods and remedies for one to choose from.

Classical texts such as “Sahasrayogam” and “Astanga Hridayam” as well as those by many authors on Ayurveda, such as T.L Devaraj, Dr. P.H Kulkarni, Vasant Lad and Dr. David Frawley and modern texts on Bhaisajya Kalpana or Ayurvedic Pharmacology help provide an even more extensive and traditional guide to the use, application and practice of various therapies and herbal formulas.

Study of these texts is recommended for one to truly understand the value of such therapies and the use of herbs, adding to one's training also, which becomes helpful in such cases, to understand the properties of the herb.

Again – when one understands the foundations, then it is like riding a bike for the application. But without the foundations and understanding, one merely falls off.

Ayurveda, as the “science of life” is thus about the personal rhythm and beat that lies within the therapist and consultant, just as much as it is about healing the patient. We cannot help others if we are not ourselves first in-tune with nature and have experienced Ayurveda on ourselves.

This is the unique method of Ayurvedic training, in that we are encouraged to test therapies and medicines on ourselves, to understand it on others. This is very unique and comes to it's climax in such training as Panchakarma and Ayurvedic Massage (Abhyanga), which require one to undergo various treatments themselves. This gives us an insight into the feelings of our clients, or those we wish to treat.

Although Panchakarma in the West has become little more than a few massage techniques, there are still many other applications than can benefit people, and do not require the great time or preparation required for many techniques (which can, by Western standards, work out quite costly in practice).

From my own research combined with knowledge and practice – when one begins the study of Ayurveda, the world begins to unfold newer and more simplistic and yet effective ways for healing the body, mind and spirit, through

simple changes in one's lifestyle.

One begins to also realise the value of India's 10,000+ year old wisdom and the various potencies of the herbal remedies and holistic and yogic lifestyles, and the amazing effects they have on our bodies, and in treatment of various problems, through adaptations in lifestyle, living in harmony with nature itself, and balancing our own unique expressions of mother nature, as our own constitutions (prakritis).

It was also through my own self-examination of other systems within Ayurveda, such as Astrology (Jyotish) that I was able to properly understand and appreciate the greater spiritual side both astrology has in our lives, and it's importance it has in healing and predicting onset of diseases, and what types these may be.

It was at first quite skeptical about the science of Astrology (Jyotish), until looking at several charts of my friends, family, students, clients and also myself, which all rang true with regards to their lives, how they unfolded, and also at various periods of time in their lives, and most of all their health and constitution.

I remember once in India myself, finished lecturing people on the effects of planets, especially Saturn, and his great power. I also spoke on his influence in my own life and how I needed to be careful. Just hours after, I had suffered a nasty fall and broken my left rib – and as I lay barely conscious of my surroundings, remember that **the effects of the planets and their effects in our lives are both real and to be worked with.**

There is a famous saying in the Hindi language, *"jaise karni waisi bharni"*, which means basically, "What goes around comes around" – and is a good example for how cosmic energies such as the planets (grahas) can effect our daily lives, due to our previous actions or karmas, and previous astral residue (samskaras) derived from these.

Like the study of herbs or Panchakarma, Astrology is a study that one must properly appreciate only through Self-examination alone of many texts, teachings and also facts. One must examine various charts, and also see the inter-relationships that exist between natural concepts, deities and astrological concepts as planets, days of the week and Ayurvedic concepts also, such as tissues of the body, herbal formulas and constitutions of people in the science of medicine.

This is where this work on Ayurveda and Astrology will hopefully help people to understand the background of Astrology and Ayurveda and also how Astrology helps us in the cure of disease, through primarily the planets, as is the focus here.

Astrology is such a complex subject, especially Vedic or Hindu astrology, that

here we discuss more it's origins and simple concepts alone, and also discuss more about Ayurveda, so that the reader does not become too confused about astrology, and also understands the background with which I have approached astrology itself.

Without understanding Ayurveda thoroughly, one will not be able to follow the following sections on Astrology, in which new topics, concepts and ideas are introduced, using the Ayurvedic basics, language and terms.

I hope this can fill on the gap for people who wish to seek out more knowledge about astrology, by simply looking at the basics first, dealing with the origin of planets, and the **Origin of Planetary, Stellar and Ayurvedic relationships**, which is primarily what this work is based upon.

Om Namah Shivaay!

(OM I Pay Homage to Shiv, the Auspicious One)



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CHAPTER ONE:

INTRODUCTORY CHAPTER

INTRODUCTION TO AYURVEDA

Ayurveda is the ancient medical tradition of India and is over 5,000 years old. Ayurveda means "*the science (veda) of life (Ayur)*", in the ancient Sanskrit language of India.

Ayurveda was founded by **Sri Dhanvantari**, an ancient Hindu Seer of Kashi (Banares in Northern India) as per Indian tradition, although it has its roots in the most ancient Indian text, the Rig Veda long before him.

The healing-God Dhanwantari of later times originated from this historical personality from the Rig Veda's imagery as the Supreme healer, through use of leeches and medicines, personified into a deity with four arms, holding leech, pot of immortal elixir and conch and discus (symbols of the god Vishnu), which become his later symbols.

As the deity of Ayurveda and healing, he is central to and very important in Ayurveda and all healing systems, whether they be Yogic, Herbal or Conventional themselves.

The text the Rig Veda, the oldest text of the Hindus has many references to healing and to Dhanwantari, under the name of Kakshivan, the son of the blind Seer Dirghatamas, of whom Dhanwantari is historically linked.

One verse in the Rig Veda (**I.116.7**) confirms the healing doctors called the Ashwins taught Dhanwantri-Kakshivan the science of Ayurveda, after he worshipped (revered) them. They are hence the originators of the science conveyed to Dhanwantri's avatar, Kakshivan (IV.26.1), seen as equal to the god Indra, the chief of Vedic deities, like later Shiva.

II.33.7 states that God as Doctor, or Rudra's hand holds jalasha (leeches) and bhashaja (medicines), which again is the image of Dhanwantri, who holds the kumbha of amrita (pot of elixir), representing herbs (although sometimes a herb), and a leech. Jalauka itself appears to mean "That which is of the jala (water)", like Jalasha. **VII.35.6** also uses the term Jalasha or leech again also in connection with Rudra and his healing.

This relates to God as his form as the Divine Healer, later personified, as I try and show here.

VIII.29.5 mentions "jalasha-bhashaja" or "leeches and medicines" in connection with a deity of healing, with his weapon (yudha), and is effulgent (shuchi) – which

again gives an image of Dhanwantri or Rudra-Dhanwantri – the “yudha” or weapon here could be either the chakra or the mace.

This is confirmed by the Rig Vedic verses in Sanskrit language - “*gathapatim medhapatim rudram jalashabheshajam*” – **I.43.4**, which notes of Leech (jalasha), gathaspati (signifying rosary held by Dhanwantari; also the sound OM, represented by Shankha or conch-shell), medhapati meaning “lord of sacrifice and wisdom” (his discus; symbol of sacrifice and inner wisdom) and the bhashaja (medicines or pot of Amrita held by Dhanwantari). The same verse, second part, asks for his grace (sumna).

Verses given here are for historical value alone, and for the lay reader they can be concerned with just the facts of how old the system of Ayurveda is, and also the antiquity of it coming from the great Seer Dhanwantari.

However, there is much more to the history of Ayurveda, and many other Seers are considered, such as Atreya, Bharadwaja, Agnivesh etc., who were Vedic Seers of another tradition, the Charaka school.

The two famous Indian doctors, Sushruta (c.1500BCE), who was a student of the great Dhanwantari wrote his treatise, *Sushruta Samhita* dealing with healing modalities that were based upon surgery. He represents Dhanwantari’s school itself.

Another great Seer about the same time, called Charaka, who was from another lineage from the great Seer Atreya, wrote the famous *Charaka Samhita*, which dealt with healing methods, such as that were less surgical and more internal medicine, and rewrote an ancient text by Rishi (Seer) Agnivesh, formally mentioned.

Both of these – the Sushruta surgery school and the Charaka included eight branches of Ayurveda, which were included in the **Ashtanga Ayurveda** (Eight Limbs or divisions of Ayurveda):

Kaya Chikitsa (Body and Medicines)

Bhutavidya (Psychology)

Kaumara Bhritya (Gynecology)

Shalya Tantra (Surgery)

Shalakya Tantra (Science of Ears, Nose and Throat or ENT)

Agad Tantra (Science of Toxins)

Rasayana (Science of rejuvenation methods and formulas)

Vajikarana (Science of Aphrodisiacs)

Sushruta was the student of Dhanvantari, and represents more the surgical side of Ayurveda, whilst Charaka (about the same age) represents the more spiritual side of Ayurveda, and traces his lineage back to Atreya line of Seers as noted,

which included Bharadwaja, an ancient seer of the Rig Veda, the oldest text of India.

Ancient Seers also had their own traditions, and it is said that Indra (Lord of the Gods or Zeus) and the twin-gods, the Ashwini Kumars, the ancient medical and surgical gods of India, passed this knowledge on to Bharadvaja and Dhanvantari.

This is how these schools began.

Another historical text arose around 700AD, known as "Ashtanga Hridayam" (Heart of the Eight Limbs) by the Doctor Vagbhata. His work is taught commonly in most BAMS (Bachelor of Ayurvedic Medicine and Surgery) courses in India as the main text of reference, and is an updated version of both the work of Sushruta and Charaka, aforementioned.

These three works were later supplemented by three more modern versions, which were Sarngadhara Samhita, which deals with Ayurvedic Remedies, especially Panchakarma (Five acts – Purgation, Blood-letting, Enema, Nasal and Vomiting therapies); Madhava Nidana, which deals with Diagnosis of Diseases and Bhava Prakasha and deals with rejuvenation of the body.

Unlike modern Western (allopathic) medicine, Ayurveda treats the mind (manas), body (tanu) etc. through herbal remedies, practices such as Yoga and Exercise, as well as other methods, such as astrology and dietary therapy.

Ayurveda recognises three humors, which constitute diagnosis in Ayurveda.

These are called the **Tridoshas** or "Three Humors".

These are:

Vata - Wind or Gas

Pitta - Fire or Bile

Kapha - Water or Phlegm

There are five sub-humors of each, which relate of various parts of the body.

Disease (Roga) and one's own Nature (Prakriti) are instrumental in this process, as diseases are caused by imbalances of these humors, which Ayurveda seeks to restore balance to in the body. One's imbalance is called "Vikriti" or an imbalance of one's normal state or nature, called Prakriti (lit. "nature").

Ayurveda seeks to restore the balance through Yoga techniques as Pranayama (breathing exercises), Asanas (Yoga postures), use of Herbs and Herbal Formulas / Medicines aiming at restore depleted humors and restoring balance to the body, as well as other measures such as dietary therapy for increasing or

reducing the above doshas or humors.

These methods are completely natural and organic, as well as harmless natural therapies.

The key to health in Ayurveda is **Ojas or Vitality**.

Low Ojas or Vitality is hence a low immune system, by which we become susceptible to diseases. Keeping our **Agni or Fire awakened** also helps, as Agni is the heat in the body and also the bile or digestive fire (**Jatharagni**) that burns up undigested food masses and helps eliminate it.

Ayurvedic Diagnosis includes many various methods for checking imbalances of one's Doshas or humors in the body, such as:

Nadi-Pariksha - Pulse Diagnosis

Jihva-Pariksha - Tongue Diagnosis

Akriti Pariksha - Facial Diagnosis

Mutra Pariksha and Purisha Pariksha - Urine and Stool Diagnosis

Chakshus Pariksha - Eye Diagnosis

Tvak Pariksha - Skin Diagnosis

Vak Pariksha - Voice diagnosis

Abdomen and Lip (Oshtha) diagnosis are also other forms used in Ayurveda.

These form three groups of Diagnostic methods:

Prashna - Asking questions related to the body

Sparsa - Touching the patient

Darshana - Looking at the patient with regards to the conditions of the humors of Dosha predominant

Manas-Prakriti or Mental Nature is also a part of this diagnostic process, to see one's own personal mental nature, with regards to the three **gunas or natures** in Ayurveda, which form aspects of natures inherit in creation.

These are:

Sattva-guna - Truth, purity and clarity

Rajo-guna - Passion, agitation and action

Tamo-guna - Darkness, dullness and inertia

The main cause of disease in Ayurveda is **accumulation of Ama or toxins**.

These are accumulations of the humors or Doshas in various parts of the body, which then move into the deeper tissues. The three sites of accumulation of the

three doshas or humors in the digestive system are:

Vata (Wind or Gas) accumulates in the Colon (as well as the lower body)

Pitta (Fire or Bile) accumulates in the Small Intestine (as well as Liver, Pancreas and Kidneys)

Kapha (Water or Phlegm) accumulates in the Stomach (as well as the Lungs and Head)

They must first be moved from their site of accumulation before one can really get well.

This is how taking (Ayurvedic) herbs as per one's "dosha" and diet helps, as they restore balance to the humors and dislodge the Ama or toxins from their sites of accumulation and help prevent excess build-up.

Diseases form through **Ama or toxins caused by excess doshas** working through the tissues, from the digestive system through to deeper tissues.

Samprapti or the Diseases stages are as follows:

- 1. Samchaya or Accumulation**
- 2. Prasara or Aggravation**
- 3. Prakopa or Spread**
- 4. Sthana-samshraya or Relocation**
- 5. Vyakti or Manifestation**
- 6. Bheda or Spread**

Ayurveda recognises that the body has **Seven Tissues (Sapta Dhatu)**, and in this regards, also notes the condition of each tissue and how it has been affected by the humors or doshas.

The Seven Tissues (Dhatus) are:

Rasa -Plasma

Rakta - Blood

Meda - Fat

Majja - Nervous System

Mamsa - Muscle

Asthi - Bone

Shukra - Reproductive tissue

These in addition have their own sub-tissues, which can be affected also.

Proper lifestyle however, is an important part of keeping the Doshas or humors in balance, and thus making sure no harm is done to our tissues.

Hence, medicines work in Ayurveda through dissolving Ama or toxins from their sites of accumulation, restoration of the bodily tissues (dhatus) and hence bring balance to the doshas or humors.

AYURVEDIC TREATMENT METHODS:

Ayurveda employs a range of techniques for restoring health, from herbal remedies and rejuvenation formulas (rasayanas) which include medicated wines (arishthas), medicated butters (ghirtas), tablets and pills (vati, gudika) and also candies (avaledas).

Like Chinese medicine, it also has its own system of pressure-points called "Marmas" (meaning 'vital points' in Sanskrit), which are mentioned as early as the Rig Veda, the oldest text of the Hindus. These 'Marmas' are stimulated using massage techniques (abhyanga) to methods as blood-letting, acupressure and acupuncture. Abhyanga or massage itself plays an important role in Ayurveda, for both skin, bone and other complications, as well as driving what is called "Ama" or toxins back into the digestive tract to be eliminated, along with various herbs that aid in this.

A great part of Ayurveda is also the examination of foods and their properties on the humors or doshas and the tissues in the body. Dietary therapy thus plays a major role in Ayurveda, on a daily basis, in the pursuit of health.

Along with its extensive surgical techniques, Ayurveda also has clinical cleansing applications on the body, mind and tissues of the body, called the five-actions or Panchakarma. These are very popular in southern India, especially Kerala Ayurveda on the South-Western coast of India, where Ayurveda survives strong even today.

These five actions including cleansing or purification (shodhana) methods on the body, which are Nasya (nasal therapies); Vamana (therapeutic vomiting); Virechana (purgation therapy); Basti (medicated enemas; Herbal or Niruha and Oils or Sneha) and Rakta Moksha (blood-letting).

These help reduce the build-up of toxins (Ama) of the excess humors or Doshas, in their various sites of accumulation.

Of these, Nasya (nasal therapy) helps remove excess phlegm (Kapha) and Air / dryness (Vata) in the head-region; Vamana (vomiting) helps decongest phlegm in the stomach, its site of accumulation according to Ayurveda; Virechana (purgation) helps remove excess bile (Pitta) in the small intestine, kidneys and liver (sites of accumulation); Basti (Enemas, especially Sneha or oil enemas) help remove excess gas or air (Vata) in the colon (site of accumulation), and Rakta-Moksha or blood-letting helps remove toxins in the blood (rakta) tissue, or

excess Pitta or fire-humor, which also governs this, along with bile.

As we can see, Ayurveda itself is a rather complex science, and we have considered only the more practical or physical aspect of Ayurveda!

The other side to Ayurveda includes the more spiritual side, and works alongside other Hindu sciences such as Yoga, Mantra or Prayer, Meditation and Astrology (Jyotish). Each has their own extensive science related to them, within Ayurveda itself!

Of these methods however, Jyotish or astrology is extremely important, as it helps bring in colour therapy through gemstones, and also helps treat diseases along karmic, spiritual and psychological lines. These include treatments for severe diseases as cancer, AIDS, strokes and paralysis, and give us insights into the deeper nature, background and karma of the individual and any spiritual or other factors causing the disease, and working with the natural forces to restore health.

These include mainly the aforesaid methods such as gem-therapy (ratna chikitsa), various chants or mantras to respective deities and planetary deities, which have various healing potencies, and also powers to enhance or decrease various doshas or humors, to breathing techniques (pranayamas) and yogic exercises (asana). These are often done on a more daily basis.

We will examine more about these in coming sections on Ayurvedic Astrology.

SPIRITUAL BACKGROUND AND BASIS OF AYURVEDA:

As discussed, the teacher of Ayurveda to the great surgeon Sushruta was one Dhanvantari, a son of the King of Kashi (Benares) in India, historically. This Dhanvantari is said to be the healing God and Founder of Ayurveda. Prayers to him are thus important for healing, by all practitioners of Ayurveda.

Ayurveda itself is also based on the Hindu system of cosmology or enumeration, called Samkhya. Faiths such as Buddhism and Jainism, and systems as Yoga are also based upon Samkhya.

Samkhya forms a fundamental aspect in Ayurveda, for the treatment of diseases, and bringing us back to our original state. This works on the more spiritual methods mentioned above, and the system of Vedanta, the spiritual school of Ayurveda, that states that we are all the immortal Self (Atman), free from suffering, bondages etc. In Samkhya, this is called "Purush" meaning "Man".

In Samkhya, Purush forms along with nature or Prakriti in her primal form, and produces what is called "Mahat" or Cosmic Intellect.

Mahat or Cosmic Intellect then gives rise to Ahankara or Ego, from which is produced the three modes of nature (called gunas) – goodness, agitation or action and darkness, called as sattvas (purity, goodness), rajas (agitation or action) and tamas (darkness or ignorance) in the ancient Sanskrit language of Ayurveda. These three modes of nature further give rise to more fundamental principles from which the Cosmos itself is born, and the senses in man.

These create as follows:

- Sattvas, the guna or nature of goodness and clarity gives birth to the five organs of action (five karmendriyas) which are hands, feet, voice, urino-genital organ and the anus and the five sensory organs of wisdom (ears, skin, eyes, tongue and nose). From Sattvas is also born manas, which is the emotional mind.
- Tamas, the guna or nature of darkness and ignorance produces the five Tanmatras or suble-sensory perceptions of sound, touch, sight, taste and smell, which produces the five great elements of creation, or “panchamahabhutas”, which are akasha (ether), produced from tanmatra of sound or sabda, which gives rise to vayu (wind), produced from the tanmatra of touch or sparsha, which gives rise to the element of agni (fire) produced from the tanmatra of rupa (sight). Agni then produced the element of jala (water), which is formed from the tanmatra of taste (rasa) and finally from water or jala, and from the tanmatra of smell (gandha) is produced the gross matter of the cosmos, called prithivi (or earth).

While this system is quite extensive in itself, it is a key principle to understanding the deeper side of healing in Ayurveda. Unless we know the origin, cause or root of anything, how can we trace it back to it's source of origin and negate it?

For example, take the emotional mind (manas) from an Ayurvedic perspective. We see that the mind is born from the nature of purity, which comes from the cosmic ego or Ahamkara. In healing the mind then, we first need to trace it back to the state of purity and clarity (sattvas), and from there, connect it through the Cosmic Ego to Mahat (cosmic intellect). This is the state of Pure Awareness and Wisdom. From Mahat, we can trace the mind back to Purush, that is, the Self-Spirit from which all creation, including the mind originated from.

Yet, how can this be done?

This is where the spiritual aspect of Ayurveda comes in, through meditation (dhyana) and Yoga, which helps unite the emotional mind (manas) with the principles of Cosmic Wisdom (mahat) and the Self (Purush). In meditation, great yogis meditate on the great Self as the origin of the world, and their own inner-being as the same as that Cosmic Self-Awareness state. This brings the mind to

a state of inner-peace, and it's original state, beyond confusion or emotions, beyond fear and suffering. It "dissolves the mind" in it's own original being, so to speak!

Likewise, in healing diseases of the body, such a disease that is affecting the sight (rupa) such as burning of the eyes or kidney and liver infections, or caused by it's respective element. In this case, rupa or sight is connected to Fire or Agni. Agni or Fire itself relates to the Ayurvedic humor of bile, or Pitta, which is known to impair the eyes and cause problems in sight, along with burning sensations to the eyes (as also from exposure to light, sun etc.)

Thus, we can trace back all of these things to their root-cause and identify and cure them in Ayurveda, through this system, which aims at restoring one's health.

In the cause of the eyes above, cooling herbs and cleansing herbs for Agni or Fire or Bile are indicated to help the eyes. Ayurveda has such formulas as Triphala ('three fruits'), which have very bitter and astringent tastes, which help cleanse the bile from the body, cool the eyes (externally).

Spiritual therapies along with the Samkhya system are this an integral part of the system of Ayurveda and healing.

AYURVEDA AND THE MODERN WORLD:

Like many Chinese stores, many Indian stores in the West are now selling Ayurvedic products, in the form of powders (churnas), rejuvenation formulas such as "Chyawan Prash" (a jelly made from Indian Gooseberry or Amla, having rejuvenating properties on the tissues), hair oils, skin creams to various Ayurvedic tablets.

However, generally speaking, while these are great in spreading the wisdom of Ayurveda, the correct vehicle (anupana) for taking such medicines internally, their applications for various diseases and disease types, and most of all, for various constitutions (prakritis) of different people, these become very generic in value.

One needs to have a working knowledge of Ayurveda itself, and how to identify not only the various constitutions of individuals, or their Prakriti or nature (within vata, pitta and kapha or airy, bilious and phlegmatic), but also the site of their disease, it's own type or category, and how to eliminate it along with diet, exercise and other cleansing methods on a daily basis, which helps such medicines effective.

There is actually a great danger in people taking the wrong "off the shelf" medications for the wrong purposes for example, and Ayurveda is no different.

Although Ayurvedic medicines are generally safe, some medicines may do more harm than good on some conditions in the long run.

For example, Guggulu is a form of Ayurvedic resin used in the case of arthritis and also obesity. It is good for sharp, painful and lymphatic pains and problems, but say one has arthritis of a burning nature, with redness and swelling, it would actually make the condition worse.

Likewise, Chyawanprash, the jelly we spoke of earlier is great for general debility of the individual, and for people of Airy and Biliious (Vata and Pitta) natures, but a person with a Kapha or phlegmatic and congesting condition would be affected by it, and if they are obese, would cause them to put on even more weight if taken in excess, or as specified daily by many manufacturers.

For them, more spicy and sour herbs and actions are required, such as taking Nasya (nasal application) of Anu Taila, a special Ayurvedic formula that has a spicy and burning sensation that helps dispel excess mucus and phlegm in the head-region and throat, thus preventing phlegm or Kapha from building in the lungs, it's site of accumulation.

Hence, proper knowledge of Ayurveda is required in order to take such medicines, and for them to be effective in our daily lifestyles along with diet and other therapies, such as Yoga.

IN CONCLUSION:

Ayurveda is both an ancient and integral system, combining diet, yoga, herbs, cleansing actions, rejuvenation formulas with systems such as astrology, mantras etc. And also a daily lifestyle.

As such, we must honour modern Ayurveda as the Hindus have with ancient Ayurveda. That is, realising the need for such integral systems in the West, and their use from a proper Ayurvedic therapist or practitioner, with regards to taking of herbs, curing diseases, and above all, lifestyle.

We must also keep in mind the vast system of Samkhya and other aspects of Ayurveda, which have merely been touched upon here for the benefit of the reader. Therefore, Ayurvedic consultations remain a large part of our overall health and well-being, for there is much to a clinical analysis of even one's constitutional nature or prakriti in Ayurveda, let alone the disease process itself.

So, for optimum health in Ayurveda, let us realise the importance of proper guidance in Ayurvedic lifestyles, and also the importance for those practising Ayurveda not to turn it into some "pill-popping" movement of the modern era, but keep the system alive in all it's respects, which also includes use of astrology,

remembrance of the importance of the Samkhya system and what it can teach us, and above all, the importance of Prakriti or constitution and Vikriti, or disease.

CHAPTER II

AN INTEGRAL SYSTEM:

JYOTISH-YOGA-AYURVEDA, THE “HOLY TRINITY” FOR SELF-HEALING AND SELF-REALISATION

Jyotish (Hindu astrology), Yoga and Ayurveda (The traditional Indian system of medicine of which the Western is itself based upon) form an inseparable triad of teachings from ancient India, that went hand-in-hand with each other since the beginning of time.

For a start, all three are based on the Samkhya cosmological system of India, from which Buddhism and Jainism, two major religions growing up in the Indian sub-continent were themselves based upon.

Samkhya enumerates the universe itself, formed from the primal soul (atman, called purusha, “male principle”) and Prakriti (primal nature, the “feminine principle”), which together make up creation through the elements (ether, wind, fire, water, earth) born from more subtle aspects of nature of which Samkhya discusses.

Secondly, in the system of India, emphasis is always on Self-realization, whether it be Hinduism, Jainism, Buddhism or Sikhism. All major Indian religions have self-realization or a higher state of realization or Nirvana as their central concept, which is where Yoga comes in, not just as an exercise system, but as a complete system of meditations, actions, restraints and spiritual practices we can adopt to reach our goal of liberation (moksha) through self-realization.

Likewise, Jyotish or astrology helps us with this, as it allows us to understand what problems we may face in life, how to overcome them and that these are based on our previous karmas, and also how to work with these karmas, towards our goals. It is also helpful in the types of spiritual practices and yogas we should be able to do, relative to our psychological and spiritual makeup and background. Ayurveda is the system of medicine which helps us keep our body fit to be able to do these practices while we are here living this life, and is the lifestyle aspect of diet and exercise as per our individual makeup or constitution (Prakriti, “nature”), of which helps us in Yoga, and likewise Yoga practices can be helpful in cure and prevention of diseases, as well as lifestyle regimes of which Ayurveda can give us more insight into which Yoga is best for the body, as Jyotish or astrology shows us the best spiritual yogic practices for the spiritual body and mind.

Astrology also helps us in Ayurveda in predicting onset of diseases relative to timing, age and previous karmas, constitution and again also spiritual methods to cure these, and hence helps us work with nature itself to balance our body and the cosmic rhythms together, as we work through our karmas.

All three – Astrology, Yoga and Medicine or Jyotish, Yoga and Ayurveda must hence always go together, as they always have done in ancient India.

Today in the West however, few realize this, and few people practicing Yoga have any idea as to what Ayurveda or Jyotish even are, let alone how to use them for Yoga. Likewise, many Ayurvedic practitioners know a little Yoga, and not the more in-depth spiritual system which uses astrology and spiritual practices as mantras, meditations and religious sacrifices to heal the body also. The bottom line is that we often put that much emphasis on our body, that we forget that Self-healing is the most important part of healing, which is where astrology and yoga come in.

And likewise in our false pursuit of a “quick Nirvana” or Self-realisation experience, we neglect our body and it’s rhythms, and forget that we must take care of the body so that our mind and senses are functioning properly, in pure, calmed states so that we can attain proper higher states of consciousness and ultimately liberation or Moksha.

Even great Yogis in India take notice of the positions of the stars or science of Jyotish (astrology) and employ Ayurvedic methods and take Ayurvedic herbs, compounds and live Ayurvedic lifestyles, which are based on pure foods imparting clarity (known as “sattvic” foods) as well as lifestyles.

Likewise, the Ayurvedic doctor calls upon the Astrologer and the Yogi for healing his patients or seeing what else can be done for them spiritually by performing sacred spiritual practices such as pujas (offerings to the deities), charitable donations to reduce karmas etc.

The three are hence the “Holy Trinity” for our own Self-healing as well as Self-realisation.

And if we do not start with spiritual healing from within, by working with nature, the powers around us and within us – the powers that indeed according to the Hindu philosophy of Vedanta as an expression of our own Soul or Inner-being, how can we expect to know and realise our own true inner-being and Self and attain liberation?

Likewise, if we do not engage in taking proper care to purify our mind, body and senses, then our Yoga and spiritual practices will not yield true results, and similarly our body will fail us before we even have the chance to attain anything

great in our lives!

Some Hindu revival movements such as the Arya Samaj came up with such ideas for Self-healing and realisation, that all people from all walks of life and occupations would perform a small 10-minute ritual twice a day, such as the Agni-Hotra or Fire-offering, which connects us to the Cosmic Spirit within and around us, as well as imparts good health for the body by the energetic spiritual powers, good karma and physical environmental influences it has, as well as bringing in Yogic meditations and chants such as the Gayatri mantra, a sacred mantra to the Sun-God, the chief amongst the Planetary Deities in Jyotish or Vedic Astrology.

Such systems hence bring in spiritual aspects of Ayurveda, Yoga and Jyotish together in a less complicated manner, but their design is to incorporate all of these, less the complications and details, so that all people would perform these daily, and thus have better health, happiness and realisations.

Thus, such misconceptions about these three sciences can be broken down by understanding that they are sister-sciences and one cannot really exist without the other, as they operate as one complete system – as elaborated in the former example of the Agni-Hotra fire ceremony of the Hindus, which incorporates all three.

The problem we have in the West is that we over-simplify things and want to quickly generalise everything into a small box. Such is our culture and society at large itself!

Hence, we often see that many people think that Ayurveda (especially “Panchakarma”, the five methods of detoxification in Ayurveda) is little more than massage. And in the West, we also assume that massage is something soothing, relaxing and often quite arousing or sexual.

The truth is that Ayurvedic massage is therapeutic alone, and is completely different to other styles of massage even in the West, and can indeed be quite traumatic or painful traditionally, as it manipulates various pressure point regions (known as “marmas”) and seeks to drive toxins back to the digestive tract – their region of accumulation and then expel them from the body.

Massage is hence done as a part of detoxification methods on a daily basis for up to and sometimes over a month in Indian Ayurvedic hospitals – not just a one-off massage as in the West.

Likewise, Yoga in the west is little more than exercise with using various asanas (yogic postures) and pranayamas (yogic breathing techniques) alone – forgetting the greater system of psychology, deities, mantras and Ayurvedic application of Yoga or even the spiritual basis on which it was created!

Traditional Yoga includes also many spiritual practices as hawan or agni-hotra (fire ceremonies), pujas (offerings) and sadhanas (spiritual practices, or tapas, austerities) and more magical or tantric methods, using astrology and ayurveda in daily life also. Yoga itself in fact, arose alongside the more occult Tantric sects in India, of which the Shakta tradition – “those of power” who worshipped the Goddess in her many manifestations is perhaps the most prominent, and preserves the greater older tradition of the Vedas better than other shades of modern Hinduism.

The point I am making here is that we see so much of face-value alone, that we do not stop and listen to or study the facts, and thereby we assume that everything fits into our Westernised box, as Ayurveda, Jyotish and Yoga have been individually categorized into.

We also want quick-cures! We want one week of Yoga to make us slim or de-stress us; We want the astrologer to tell us everything about us when we have free-will, which mainly centers on our baser non-spiritual relationships and concepts (career, work, money and romance) and we want the Ayurvedic doctor to give us a quick-fix like aspirin does with herbs, rather than de-tox our body of the root cause itself, which takes time.

Thus, unless we embrace the Triad of Jyotish-Ayurveda-Yoga together as a single science, each complimenting each other and giving strength, we can never understand the true purpose of life itself as understood in ancient systems of the east as Taoism, Hinduism, Sikhism, Buddhism and Jainism, and will forever call life a “mystery”, when in fact it is not.

This is because in the West we are brought up with the Catholic mind-set from Roman times, even though we have modern incarnations of the Catholic Church. But still, we remain a society based upon the false trinity of the Father-Son-Holy Ghost, who is without question and as humans we are taught we cannot understand it. Whereas in the East, the teachings tell us we are ignorant unless we dig to the root cause behind things and understand how they operate and what is “beyond”.

In the eastern system of the Vedas, of which Yoga, Ayurveda and Jyotish is based, or mainstream Hinduism, the view is that we must probe our intellects into the cosmic atman (soul) which is within us, to understand the greatest secrets behind all – the primal cause of the causes, so to speak. Thus, all sciences become known to us, even the more subtle behind the more gross sciences originating from them (as astrology is the subtle aspect of astronomy, for example).

Along with these, we must also seek to preserve a traditional history so that people can understand how these sciences originated.

For example, Yoga is often stated to have originated in the Indus-Valley Civilisation of India around 5,000 years ago, or with the author of the Yoga-Sutras, PataNjali some 2,500 years back.

Yet, people ignore the greater Yoga tradition that began with the Sun-God Hiranyagarbha, the father of the human race, who passed it on to the human archetypical character Manu at the start of the earth's habitation. In between were great Saints as Yagyavalkya, Vasishtha, Agastya and others of the Vedic period, and one of the last being Krishna (c.3200BCE).

Such Yogis were also skilled in the sciences of astrology and ayurveda, and at least employed these systems and taught them to their disciples.

For great Yogis for example, many used the Rasa-shastra ("Mercurian texts") system, by which alchemical preparations were used along with Ayurvedic herbal remedies and systems to prolong their bodies for up to 1000 human years, or longer, along with more subtle methods employing Yogic practices. Along with these, astrology was important to them to determine the best auspicious dates to initiate their disciples, to perform religious rituals or for healing, pilgrimages and also sacred festival dates, by which the astrological alignments of planets presented good results for spiritual karmas.

Once again, we can see how the Yoga-Jyotish-Ayurveda trinity goes hand-in-hand and should not be simplified as it is in the West today.

Not just in India, but in all ancient cultures as the Mayan and Aztec to the ancient Egyptian and Chinese, we see their priests were great Yogis or Spiritualists, Astrologers and also Healers. Often such ancient people as the Egyptians and Native Americans, like the Hindus, revered the Sun-God and astrology, ritual and healing given by the Sun-God was an important part of their lives, and always interconnected.

With these ancient peoples, we could say the Tibetans represented the Yogic aspect of inner nature and healing; the Hindus and Egyptians the physical aspect of Ayurvedic healing and the Native Americans the more Astrological focus on healing. Although, we do find all of these systems in India and to the greatest degree overall.

And astrology in India also included palmistry, face-reading and numerology, as well as the science of building (Shilpa Shastra), which employed the Indian system of Feng Shui called "Vastu", which reached China and south-east Asia through Buddhist monks and trade routes.

Vastu planning is also important in health also, with respect to the best location to install deities, kitchens, healing rooms, bedrooms etc. And their environments.

Again, it also employs Yoga, Astrology and Ayurveda into its various rituals and considerations.

One need not learn all of these sciences, but it is important to at least have an understanding of these systems and know that they are all interconnected in the traditional systems of India, and always have been. Personal research and understanding in any science greatly aids in one's career, especially in fields as Yoga, Astrology and Ayurveda.

For the future, let us research, learn and understand these systems as practitioners – as Ayurvedic practitioners, Astrologers and Yoga teachers and practitioners. It is all part of the same family of which we should all embrace towards the path of greater cosmic unity, healing, oneness and liberation, of which we all collectively strive towards.

YOGA AND AYURVEDIC HEALING IN BRIEF:

Yoga in Ayurveda is not simply about various postures and breathing techniques for healing generic diseases as many think.

Traditionally, Yoga was used in India as per a person's physical constitution (prakriti) and disease condition (vikriti).

Ayurvedic Yoga incorporates working with pressure points known as "marmas", and also brings in various massage techniques to mantras (sacred chants) for these.

Various mantric sounds also have a part in sound-therapy in Ayurveda, which relate to various gods and goddesses corresponding to the energies of the Ayurvedic biological humors as Vata (wind), Pitta (bile) and Kapha (phlegm), to increase to reduce them.

As with astrology and use of gemstones and colour-therapy, Ayurvedic Yoga uses various asanas (postures), pranayamas (breathing techniques) and meditations (dhyanas) as per your biological humor description of Vata-Pitta-Kapha, and hence is a personalized complete Yoga system for you.

This includes mudras (hand symbols) that also press on various pressure points in the body, as well as various smells that can affect the mind, and as mentioned various mantras, deities, postures and breathing techniques and other methods that can help your mental and physical health, on a day to day basis.

If you are interested, we can also give you specific mantras and chants for deities specific to your astrology and conditions and spiritual beliefs, from the powerful path of the Goddess down to Lord Dhanwantri, the deity of healing.

Ayurvedic Yoga is really an aspect of Bhutavidya (Ayurvedic Psychology) that helps calm the mind and senses, using the above techniques described, and also along with astrology also.

As noted, there are also many levels to it, and we also give a personalized Yoga regime based upon your own disease and biological constitution according to Ayurveda.

This is quite different from the usual Yogic approach of the West, which is to enforce some kind of one-off treatment for all.

This was not the traditional nature of Ayurvedic Yoga.

For example, Yoga must be combined with an Ayurvedic lifestyle and diet in harmony with your disease and constitution, as well as Yoga practices.

A person who is a large kapha-type build for example, would not be good doing such things as Lotus-position nor breathing techniques that bring coolness to the body, as these practices would derange their condition more.

Marma massage, Mantras and use of deities, fragrances as incense colour therapy all form aspects of the true Ayurvedic Yoga also, and are important integral parts of Ayurveda that also must be integrated.

As part of our Ayurvedic consultations, we should always mention various practices that are helpful along these lines and include some traditional Hindu practices, deities and mantras to help people also.

Understanding these is very important, as also their astrological counterpart.

For example, the elephant-faced Ganesh, the god who removes obstacles and grants luck in Hinduism relates to the kapha dosha or phlegmatic humor and the planet Ketu, the south lunar mode.

His own influence in our lives, his mantras etc. are hence important to Kapha-type people and their makeup.

Others such as Shiva, the deity of transformation, yoga and austerity relate to the Vata (wind) humor in his various aspects (often wrathful), as also the goddess Kali.

As such, they can help calm and also increase the vata (wind) humor and it's movement in the body of vata people and people suffering from such ailments, if appeased, or if invoked to increase (for Pitta and Kapha people, for example,

which increasing vata helps their condition, and lower their excess humors causing troubles).

Various seed-sounds or mantras, called “bija mantras” are also used in Ayurveda, to help increase intellect, strengthen various tissues (dhatus), and also increase and decrease doshas.

Each part of the body, each marma or pressure point etc. also has their respective bija-mantra or seed-sound, as also more specific ones for areas of the body.

Such sounds are composed of primal sounds in the Sanskrit language, from the letters (aksharas), and we can guide you through the correct pronunciation of these, and how these work with regards to sound-therapy or nada-chikitsa.

Important mantras as the Gayatri, a solar chant, are well-known in India and can be used in healing, along with such specific seed mantras also.

Ayurvedic Yoga is hence a very complex system and is not at all a simple “one fits all” technique like many practitioners today are trying to franchise with their limited knowledge of the extensive Yoga system.

Likewise, clinical methods of Ayurveda, such as the five-actions or **Panchakarma** (Enema, nasal, purgation, vomiting and blood-letting procedures), many people see as merely massage, when it extends far beyond that.

Likewise, Yoga itself combines with astrology and Ayurveda, and an integrated system that extends far beyond normal breathing techniques and postures!

CHAPTER III:

ASTRONOMICAL SCIENCES AND THE RIG VEDA: THE BACKGROUND OF HINDU ASTROLOGY

There are many astrological and astronomical references in the Rig Veda, that many scholars have ignored in the West. Instead, they have the view that Hindus got their idea of planets and their respective deities etc., from the Greeks, around 300BC, as per Alexander's arrival.

Here, we present the notion that this is entirely incorrect.

In fact, the Rig Veda, the oldest text of Hinduism itself has many references, in relation to astrology and astronomy, as we shall show.

Let us start off first of all by noting the Goddess Prishni, a Vedic Goddess closely associated with the later dark goddess Kali of Hinduism.

Prishni means 'Spotted', and thus would refer to a star-cluster in the sky, such as the Milky Way region. Prishni is mother of the sky-gods in the Rig Veda - the Maruts (flashing ones), who are hence stars, in this relation.

Prishni is also associated with a Cow, being mother to calves (Maruts), in this connection (**Rg.X.123.1**). This connects her to cow, milk etc. and hence the Milky Way region. She is also the Sky in general, being connected to **Ratri** (Night), another Vedic Goddess, and again to later goddess Kali.

Another Vedic Goddess, Aditi also has a similar astronomical nature. Aditi comes from the Sanskrit root "Ad" (To Eat). Aditi is thus the "Eater" (**Brihadaranyaka Upanishad.I.2.2**). Aditi is thus the representative of the "Black Holes" in Space, which swallow/eat up everything that enters them. It hence shows that the Vedics knew well of Astronomical Sciences.

Such concepts here may seem quite generalised, but are important to note that the oldest texts of the Hindus showed that they were "star-gazing" from a very early period!

We also cite the **Devas** or the Vedic-Gods, meaning 'Shining Ones'.

This comes from the root "Div" (o Shine/illuminate). As their name suggests, and as they are Sons of **Dyaus / Zeus** (Sky, Illuminated), sometimes of Aditi (which also means 'unbounded' - the Sky). This shows that the Devas are also the Constellations or Lunar Mansions (**Nakshatras**).

The **Krishna Yajurveda (IV.4.10)** elaborates on this point, and describes them and their respective deities that govern them!

So, such notions were in use in early Hinduism, and such sacrifices described in the Yajur-Veda to them reflect the fact that *Vedic rituals were based primarily on the Stars and their Movements* – thus in accordance with **Astrological Time-keeping methods**, only possible through the invention of Vedic-era Astrology (**Jyotish**).

The Nine Planets (**Nava-Grahas**) also have their place in the Vedic traditions also and can be found in the earliest texts as the Rig Veda.

The Planet Venus (Shukra, Effulgent in Sanskrit), who (secretly) appears in the **Chandogya Upanishad** as the teacher of the Asuras or Anti-Gods, **Virochana (Greatly Effulgent)**, which also suggests he is Venus (As Shukra, the Shining One, since Venus is the Greatest Shining Planet and leader of the Asuras or Anti-gods and their Guru as Virochana).

In Chandogya Upanishad, this same **Virochana** also fights with Indra the Self-deity, who here is Brihaspati or Guru as planet Jupiter of the Devas or the Positive Stars or Planets (**Maitreya Upanishad.VII.9**). In later astrological texts, the god Indra himself is the god or ruler of Brihaspati or Jupiter, as well as Venus.

It all shows the ancient Hindus were well-versed in Astrology and Astronomy and also shows the esoteric significance behind the stars and astrology. Shukra (Venus) also has mention in the **Maitreya Upanishad (VII.9)**, as a form of Brihaspati or Jupiter himself. Maitreya Upanishad is long before the Greeks in India.

This shows that the ancient Hindus knew (as they did in later times) of the two-sides of **Venus (Shukra)** and **Jupiter (Brihaspati)**, as the teachers of the Demons (Asuras) and Gods (Devas) respectively.

The Vedic **King Vena** (Rg.X.123) and **Soma, the Moon** (Rg.IX) are deities of Rig Veda that can also be compared to Venus, because of their blissful and material nature. King Vena (vs.7), is compared to a **Gandharva** (celestial musician of Vedic lore), on this note, and is compared to the Maruts ('Shining Ones' or Asuras, demons - vs.1), which connects him to the name of Asuramaya (Wise Demon), one of his famous later epithets.

The Vedic **Rishi Brighu**, father of Shukra (Venus) in later times, is also said to be Venus himself. Sri (Lakshmi, goddess of wealth) also is connected to Venus and is the daughter of the Seer Bhrigu.

These are well-known facts in later Hinduism, which are evidenced in the oldest

Vedic literature of India.

The reason we use the *Rig Veda Samhita* here is because it is the oldest texts of India, if not the world, and as such, we can trace a ***purely indigenous origin for all things Vedic or Hindu astrology within it.***

On this note, we see in the Rig Veda for example, that **Soma (Moon) is also Shukra** (Semen) or filled with Shukra (semen) referring to Soma's (Moon's) more material-planet (or form), as Venus (**Rg.IV.27.5**). Soma is also compared to the **Seer Ushanas**, a later name for Planet Venus in Hindu astrology, as the Poet (**Rg.IX.87.2-3**) - all these show Planet Venus in the Rig Veda, is well-documented.

Ushanas himself descends from the Vedic Seer or Rishi, **Bhrigu**, mentioned before as representing Planet Venus and having his own family of Bhrigu Seers descending from Venus.

Thus, the Vedic peoples knew well of the Stars in the Universe - they were not ignorant at all of astrology and astrological concepts, and in fact traced their own seers, lineages and families from the stars, of whom they gave their properties to!

In fact, the 360 Day Year, with Twelve Months and Three Ascendants or **Lagnas** is mentioned in the Rig Veda (**Rg.I.164.48**):

“Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it? Therein are set together spokes three hundred and sixty, which in nowise can be loosened.”

The 360 spokes here are the 360 degrees or divisions of the Zodiac. The Twelve are the Vedic Star-Signs (called Rashis). The Three Naves are the **Three Lagnas or Ascendants** in the Vedic Tradition.

These are the **Ascendant-Rashi** (Position of Birth-Star in the First-House); **Chandra-Rashi or Lagna** (Position of Chandra or the Moon in the Star-Signs) and the **Surya Rashi or Lagna** which is the position of the Sun in the Chart with regards to the Star-Signs.

These three are employed in the circular **Sudarshana-Chakra** in later India – an astrological charting system where all three Ascendants (or Lagnas) are drawn on the Zodiac.

It appears this Sudarshana Chakra is described in the Rig Veda!

Hence, the Vedic people knew of the Twelve Signs of the Zodiac and also the Twelve Months.

The Adityas (Sun-Gods) are the Twelve Months in Vedic texts (**Brhadaranyaka Upanishad.II.3.9.5**) - it takes little intellect to work that out, as the text mentions this quite clearly. It is curious that so-called "Indologists" have missed these!

This is quite something, since many modern books on 'Hindu Astrology' state that the *Hindus adopted the 12-Month Calendar of the Greeks!* Are we to admit that the West's 'intellects' have perhaps missed a few things out in their History of Vedic Sciences?

In the Vedas, the Adityas (Sun-Gods; thus Devas), or the Planet-Deities, as noted are the Months also. This relates us to the sister-science of Astronomy, Astrology, and the Adityas are lead by Vishnu or the Sun-God himself, who is their Lord, the Lord of the Planets.

We can explain these further.

The Devas or Vedic Gods would hence be related in the same manner, as in latter times, as they are connected to such planets, as we will discuss here:-

Deva Brihaspati is Jupiter

Brihaspati is the later name for Jupiter. In the Vedas, he is the deity of Wisdom and inner-illumination. He is also the guide or Priest of the Devas or Gods.

In the Vedas he is the celestial priest, lord of prayer and word (Narashamsa, Brahmanaspati), and relates to word or Brihat itself. It is from him via which we received our inner blessings of divine wisdom and grace. He is the celestial Guru.

Deva Soma is the Moon (Indu), and also Venus (Vena is Venus, also Soma as Shukra)

Soma is the Vedic deity of the Moon and Delight. Indu means a circle or drop, meaning the Moon and also the immortal elixir that Soma or the Moon represents ,on an inner level.

Deva Bhaga (Enjoyment) and Ushanas the Seer would be more Venus, as also Pushan, forms of Venus and Soma

Bhaga is the Vedic deity of delight, wealth and prosperity, relating to the Moon and also Venus, the more material aspect. As noted, the Seer Ushanas is also Venus in later times, as is his brother, the King Vena, noted for their materialistic and blissful outlook. Pushan is another deity like Bhaga that connects with wealth but more allied with the Moon or Soma in form.

Deva Agni is Fiery and hence is Mars

The Vedic deity of Fire, Agni is also the youthful warrior, called Kumara (boy) and Karttikeya (who born of the Pleiades) in Hinduism. According to the Vedas, he is the planet Mars and hence the Divine warrior, or Aries.

Agni is also the deity of war and also wisdom, which is later Mars, and is also given birth to by the celestial maidens, both in the Vedas and later times. In later times, these celestial maidens are the stars of the Pleiades (Krittika in Sanskrit).

Deva Rudra and Varuna as well as Yama have Dark-natures such as Death (Mrityu) and Law (Rtu) as Saturn

Rudra, the wrathful form of the famous Yogi-God Shiva is later known as Mahakala (Great Death) and the conqueror of death. He is Saturn in his transcendental aspect. Saturn is generally a death-planet and a planet of Karma and Divine Law (Dharma or Rtu). Hence he is connected to Varuna, the Vedic deity of death and judgement, and Yama, the lord of the underworld, as in later times.

Varuna, Yama and Rudra hence have a Saturn-energy, relating to karmic judgement, wrath and also destruction. Varuna for example, is much like Jehovah of the Judeo-Christian faith, for he has a very judgemental and wrathful attitude and nature towards lower beings, such as humans, of whom he seeks to punish through the laws of karma.

Deva Surya is obvious as the Sun

Surya is the Vedic Sun-God, also called Savitar. He is the chief of the Adityas or Vedic Solar-Gods, as he rules them in later times. His nature is that of a King and also inner-illumination. Many Royal families in India trace their lineage from the Sun, such as Lord Rama, the hero of the Indian Epic, Ramayana.

*In Astrology, the Sun represents the Soul, Heart and Father, which come from the Vedic ideas of the Sun as the father of the human-race through the first man, Manu. As the Soul, he resides in the hearts of all – the **Rig Veda (I.115.1)** states that “he is the soul of all that does and doesn’t move”, in this regard.*

Vishnu, would be Budha (Mercury)

Budha himself as the ruler of Mercury descends from the Soma-Seers, from Soma-Atreya, who is his father. Soma Atreya is actually the Moon (Soma), which hence as a Seer, fathers Budha (Mercury) through Tara, the wife of Brihaspati, or Jupiter.

This shows perhaps that the entire Vedic story of the Rishis or Seers descending from the Stars, forms the actual basis of Hinduism itself, through astrology!

The Atris or Atreyas are lauded for their wisdom in the Rig Veda for finding the

Sun or the Self in the darkness of illusion of creation (Rig Veda, Book V.40). Vishnu himself is the Vedic deity of buddhi or intellect and inner-wisdom, having out-witted the demon-King MahaBali and extending himself across the cosmos.

In Hinduism Vishnu is the deity called upon when other deities require higher help of intellect and wit, as he is always able to out-wit the demons (asuras), by finding technicalities to destroy them.

The Headless Vritra would be the 'tail of the serpent' , or Ketu

Vritra is the Vedic serpent-demon who was cut in two. His head became Rahu (North node of the Moon) and his tail or trunk became Ketu (South Lunar node)..

It relates to the Swarbhanu tale, where the demon Swarbhanu is said to eat the Sun (V.40). The headless form of this demon is Ketu, hence the tail.

The Head of Vritra (also Svarbhanu:-Rg.V.40) is well-known as Rahu

As noted above with Ketu, Rahu is the head of this serpent-demon. The tale of him as Svarbhanu in the Rig Veda, where he swallows the Sun and the Moon is the origin of his later form. He is the demon of Lunar and Solar eclipses.

The famous **Svarbhanu Myth** (Rg.V.40), also talks about the Solar Eclipse, which shows of the ancients and their knowledge, or rather, observation of the Stars (yet, our scholars would have them making Rock-Stoves!). It is retold in a manner of a demon swallowing the Sun or obscuring it with his magic.

As noted, Svarbhanu is the ancient 'demon of darkness' who hides the Sun, representing both the physical Sun and also the inner Self or Soul.

Later Hinduism knows of **these Nava Grahas** or Nine Planets that have influences over many things. They are subtly mentioned in the Rig-Veda (I.191.13, III.9.9, X.27.15, X.81.5), as also through their deity-counterparts who rule them in later times, as mentioned above through their characteristics.

They are also the various Devas, as noted above, as the **Navagrahas** (Nine Planets).

As for the astrological knowledge, the Vedic people and Seers are also said to possess flying Rathas (Chariots), which could be viewed as either space-ships, or even orbital Sattelites.

Each Deva(Star), meaning either a Planet-God, or planet ,possessed one, and they are said to roam about in them, throughout the skies, heavens and earth, as also in the waters.

We see many such references of aerial crafts:

***"O Pushan, with you Golden Chariots that travel across the Ocean, in the Mid-Air,
You go on an embassy to the Sun, tamed by love, desirous of the glory."
(Rg.VI.53.3)***

Perhaps such crafts were like UFO's, possessed by Royalty, Kings and Gods, as In the Indian epics such as Mahabharata, and the Ramayana, which have many common references to them. Yet, there is also the possibility of a weather-balloon like device, or even satellite-technology, that they possessed, for each star, or Deva.

Perhaps they were controlled run by mantras or sacred chants to the planets etc.

These Rathas (Vimanas or Flying Ships), especially the Pushan or Surya Rathas, relate to the Sun. This could be seen as an ancient Solar-Powered spaceship, satellite etc., used to transverse and explore the planets.

Such Solar-Powered devices would be similar to today's Solar-Energy sources for heating, electricity and also Engines. It shows the ancients, being against pollution, had such devices that ran on natural energies, such as the Solar, as in the case of Pushan's.

Yet, these are late/advanced concepts in today's technological world, and Scientists call this 'evolution' - rather, it is a sign of humanity "rediscovering" or returning to more ancient methods, employed in the Vedic Era, or Satya Yuga, the Age of Truth and Dharma (Righteousness)!

The ancient must have had either crafts or satellite-like devices, or some kind of telescope. Otherwise, how else did they worship Mars as the God of Fire, showing Mars's Fiery Nature, thousands of years ago? It is more than just a guess, and shows they had devices to see the planets, long before we could!

The god Indra's Chariot runs by mantras or sacred chants and formulas and has Ten Sides, showing it to be a large temple-like complex [does this not remind us of why later Hindus built in such styles, their own Mandirs or Temples?]:

"The rich new chariot has been equipped at morning; it has four yokes, three whips, seven reins to guide it: Ten-sided, friendly to mankind, winner of light, that must be urged to speed with prayers and wishes." (RV.II.18.1)

This also has a subtle nature. The Ten-sides are the Ten Senses or the Yogic Body. The Four yokes are the four regions, four Vedas etc. The Three whips are the three lokas (states of consciousness in Yogic thought), and the Seven reigns are the Seven Chakras or Pranas – the Seven energy-centres in the body of Yoga.

The Prayers are the Vedic suktas or hymns. Thus, even Chariots were made in accordance to Universal Principles, such as the Cosmic Body of Man, which is the "model" of the Universe and it's Truths itself!

The Vedic Ashwin gods, gods of healing and their Chariot, as we see, reach the Heavens, or the Skies, which also shows of ancient flight technology in the Vedas, undoubtedly:

"We call the two Ashwins, the Gods borne in a noble chariot, the best Of charioteers, who reach the heavens." (RV.I.22.2)

"Prepare that [chariot] which passes thought in swiftness, that has Three Wheels and Three Seats, you mighty, whereon you seek the abode of the pious, whereon, Threefold, you fly like birds with pinions." (RV.I.183.1)

The Yogic and powerful nature of the Ashwins is also shown in other ways. Their chariot or ratha is controlled by the mind (manasa) in the **Rig Veda (VII.69.2)**, showing their powers of levitation, or siddhis also. We also know of their many other famous feats of healing people, restoring heads etc., which are described in the Vedic texts.

For more information on these, one should view the work ***"Ashwini Rahasya: Healing Secrets of the Ashwin Gods"***, which supplements this astrological series, and provides more in-depth knowledge about the Ashwins, their powers and their connections to Yoga and Ayurvedic medicine.

The Ashwins are the Twins of Heaven, the so-called '**Ashwini Nakshatra**' (Two bright stars in the Constellation of Aries). They are medical doctors, yogis, magicians and also architects and mystics.

These also show of not only beings living on these planets (in subtle realms), but also of their crafts. Such wisdoms are far beyond the reach of modern Science, which shows our Fathers were not mere Primitive cave-dwellers!

As the Rig Veda states they flying 'like birds', it suggests that, like today, some Vimanas/Rathas (Aerial Chariots) were shaped like birds, like our present airplanes etc.

These all suggest, however, that these crafts were superbly built, going places that, even today, NASA spaceships cannot go! The deity Pushan's going to the Sun, for example, shows of an 'astralisation' of the Craft and Body of the Astronauts, as not to burn on this fiery planet! Or, great tempered steel and suits were worn that would not wear in heat - as the famed Pillar at Delhi, which hasn't rusted, shows these people had such technology!

Perhaps it also suggests that the ancients visited such planets (grahas/nakshatras) and used such crafts to do so. In any such manner, it would show of their great knowledge of such things, such as black holes (Aditi, mentioned above).

The knowledge of planets is thus the knowledge of the Universe. That the Vedic Rishis has such knowledge, is also obvious by the name of their deities:- Agni Vaishvanara, the 'Universal Being of Fire' - Vishwakarma, the 'Universal Worker/Creator' or the Vishvedevas, the 'Universal Shining Ones(deities)' - the Stars or the Universe which is full of Devas (Deities).

They were not limited merely to primitive deities of Earth Fire, Wind, Water as in Oceans etc.! In fact, their deities were greater higher forms of such earthly elemental principles, which are themselves, lower forms of Higher Cosmic Truths.

The deity Varuna (Planet Saturn as ruler of Cosmic Order and Primal Waters), as representing the waters in general in some hymns, for example, is more the Cosmic Waters, from where the Primal Egg emerged (**Rg.X.121.7**).

Hence, the deities are not merely physical, but often Primal and Subtle Universal facts as well. Agni-Jatavedas, the 'Fire who knows all births', is hence the Jivatma (Individual soul), that is reincarnated many times in the hearts of mortals (Rig-Veda.X.5.1). It shows the cycle of reincarnation with connection to the deities.

In a sense, Agni or Fire as the Primal Unborn Self, is also, like Hiranyagarbha (in X.121.7), also the child of the (cosmic) waters (Rig-Veda.X.5.1).

Vedic Astronomy, then, is thus ***merely a small science to the Rishis, who knew the Higher Cosmic Truths of various elemental beings***. If such Rishis knew theories such as the Big Bang etc. - then the Science of the Stars, to them, is merely small.

The whole **Big Bang theory**, originates, like as in the Bible, from the Word in the Vedic texts (Brahmanaspati, lord of prayer or word), who created a 'blast' or bang (Rg.X.72.2).

From there, the same verse mentions, that existence (or being), originated from non-existence. The whole hymn (Rg.X.72), speaks about the order of creation, from a Big bang, and also compares it as a dance of the deities (vs.6). It also mentions Surya (The Sun) emerging from Waters (vs.7). This whole Sukta (hymn), should be explored more by Scientists.

It is hence, no wonder that ancient knowledge, extended to the bounds that it did. The story of Prajapati/Hiranyagarbha as the Primal Embryo/Egg (Rg.X.121), is

also the story of the Primal Atom, and shows it can be split.

Prajapati is the Primal Creator of all Beings and is associated with the deity Hiranyagarbha in Vedic lore, who represents the Sun. More specifically, the inner-sun. ***Hiranyagarbha itself means 'Golden Orb / Egg / Womb'.***

The 'split' atom, may also be explained as the two 'offspring' or forms, of Prajapati/Hiranyagarbha (the Primal Atom), as the Devas and the Asuras (Brihadaranakya.I.3.1). Devas are Gods and Asuras are demons or anti-gods.

This shows Ernest Rutherford and others discovered nothing new about the Atom, and merely 'touched base', on an ancient particle of the complex Vedic wisdom.

This all shows the inter-related Sciences to Astronomy, as the Cosmic Universal Truths, the origins of the Stars themselves, from which the Hindus credit their own sciences, through their planetary rulers, the **Devas or Gods (Shining Ones)**.

We can even say that the whole Vedic Tradition itself is an Astrological One.

Vedic Astronomy is thus not only not borrowed from the Greeks, but by their arrival in India – in fact several thousands of years before the Greeks in India, the Hindus knew well, not only of Astronomical Principles, but also of Universal Higher Astronomical and Philosophical Truths, that only later Westerners, such as Rutherford, could compare with!

Now that we have given a general background of the origin of Astronomy, we now proceed to this work.

Here, we discuss the nature of Ayurveda or Vedic Healing Science, called the "Science of Life" with relation to the Charts and Vedic Astrology (called **Jyotish** – the Light, having come from the Sun).

In the Rig Vedic hymn to Rudra-Soma as the Gods of Healing (VI.74.1), we find reference to the Sapta-ratna or Seven Gemstones of later times, with regards to the limbs and their healing. These Sapta Ratnas or Seven Gemstones are also the Seven Gemstones with respect to the Seven Main Planets, excluding Rahu and Ketu.

The Navaratna (Nine Planet) system includes them of course – but their place in healing and astrology goes back to the spiritual Vedic traditions, forming the basis of Ayurvedic astrology.

So, astrological healing and Ratna-Chikitsa or Gem therapy is also as old as the

Vedas.

Mantra-Chikitsa or Mantra-therapy is also the basis of the Rig Vedic healing system: The Gayatri mantra of Surya(The Sun God) and the Mahamrityunjaya of Rudra (Shiva, Saturn) being the two portent mantras for energization of herbs, the body, rejuvenation formulas (rasayanas) and especially to tonify the dhatus (tissues of the body), keep us away from death etc.

Such ideas form the seed basis of the Ayurvedic astrological healing methods also.

In this regard all Rig Veda mantras can be used for Divya Chikitsa (Divine therapies, spiritual methods), and includes, Ratna (gemstones), Yoga, Mantra, Dhatva (Tissue), Kosha (Spiritual body) etc. therapies.

One verse in the Rig Veda also mentions the god Rudra in relation to and healing through Mantras and Yajnas (sacrifices, such as gatha-pati and medha-pati – both meaning “lord of hymns and sacrifices”), along with bhishajas or medicines - (I.43.4). The idea of grace or Sanskrit *sumna* is also mentioned here, and shows the use of deities in healing in the most ancient texts of India, as the Rig Veda.

Other therapies, such as more complex as Marma-therapy or pressure-point massages are mentioned in the Rig Veda, and later on have various deities and planetary aspects assigned to them also. We shall discuss more about these later on in the respective section on Marmas.

Hopefully here we can explain the fundamental relationships between some of the Planets, their own characteristics and the **Ayurvedic Astrology** employed to help predict various problems and imbalances in the human body, as we expand on these ideas further.

CHAPTER IV:

PLANETS AND AYURVEDIC MEDICINE :

According to the ancient Astrological (Jyotish) Seer, Maharishi Parashara in his **Brihat Parashara Hora Shastra (BPHS, III.25)**, there are various natures for each of the planets, relating to Ayurvedic *doshas* or humors.

Here, we will examine these before going further into these example-discussions presented here.

These humors or doshas are the **Pitta-dosha** (fire humor), the **Kapha-dosha** (water humor) and the **Vata-dosha** or wind-humor.

These are as follows:

Surya (Sun) – Pitta (Fiery)
Soma (Moon) – Kapha (Watery)
Mangal (Mars) – Pitta (Fiery)
Budha (Mercury) – Tridoshic (Kapha, Pitta, Vata)
Brihaspati (Jupiter) – Kapha (Watery)
Shukra (Venus) – Kapha (Watery)
Shani (Saturn) – Vata (Wind)

Also here are discussed the various types of foods relating to their tastes, to each planet. These are (**BPHS, III. 34**):

Surya (Sun) – Pungent tastes
Soma (Moon) - Salty tastes
Mangal (Mars) – Bitter tastes
Budha (Mercury) – Mixed tastes
Brihaspati (Jupiter) – Sweet tastes
Shukra (Venus) – Acid or Citric tastes
Shani (Saturn) – Astringent tastes

These can relate to different types of foods as well as herbal formulas.

For example, Triphala Churna, a famous Ayurvedic compound of three fruits (tri –

three + phala = fruit) can be described as a “Tridoshic” compound to balance all three humors or doshas, as well as possessing an astringent taste.

It can hence relate to Budha or Mercury in regards to relating to all Three Doshas or Humors (or really any planet or dosha). But specifically it relates to Shani or Saturn in regards to taste, as well as it's detoxification properties, which relate to Saturn.

In this regard, Triphala would best be taken on a Saturday, in accordance with the day of Saturn, and the transformative properties of Saturn. As Saturn also relates to the taste and also Vata-dosha or the Wind-humor, it is important here to balance one's Prana (life-force) in the body, a property of Vata or Wind itself, in a higher aspect.

Chyavan Prash, another famous Indian rejuvenation compound made from Amla fruit helps restore ojas or vigor to the body. It's tastes relate to both Jupiter or Brihaspati (Sweet) and also Acidic or Venus (Shukra) types. We can hence relate it to the mixed-taste category of Budha or Mercury, as also Mars (Mangala), as the taste is also somewhat bitter!

Others such as Turmeric that have a golden or yellowish tinge with Pungent tastes hence relate to the Sun (Surya), whilst others with bitter tastes, such as lemons and some other fruits, can be described as Mars (Mangal) tastes and categories.

We note these in correlations with their respective doshas (or humors, as above), and can see how such tastes can help increase these various doshas, or reduce them (such as countering doshas) also.

Of Kapha types for example, we have three types here. For Kapha or water for example, we have the Salty (Soma or Moon-Kapha); the Sweet (Brihaspati or Jupiter Kapha) and the Acidic or Citric (Venus or Shukra type Kapha).

These can be explained more in detail in other articles and works, but here we have given an overview of the planets and their tastes, in relation to herbs and foodstuffs.

Each planet also has their own **Guna** or temperament / mode of nature. These are **Sattvo-guna** (quality of goodness and purity); **Rajo-Guna** (Quality of Passion) and **Tamo-guna** (Quality of darkness).

These can also be correlated in regards to the types of herbs and foods taken as well.

These are described below:

Surya (Sun) – Sattvo-guna (Purity)
Soma (Moon) – Sattvo-guna (Purity)
Mangal (Mars) – Tamo-Guna (Darkness)
Budha (Mercury) – Rajo-Guna (Passion)
Brihaspati (Jupiter) – Sattvo-guna (Purity)
Shukra (Venus) – Rajo-Guna (Passion)
Shani (Saturn) – Tamo-Guna (Darkness)

Such planetary influences are quite important, especially in consideration of one's own Rashi or birth-chart.

Of these, we also note the seven different bodily tissues (**sapta-dhatus**) that are related to the planets:

Surya (Sun) – Asthi (Bones)
Soma (Moon) – Rakta (Blood)
Mangal (Mars) – Majja (Marrow or Nerves)
Budha (Mercury) – Rasa (Skin)
Brihaspati (Jupiter) – Meda (Fat)
Shukra (Venus) – Shukra (Semen)
Shani (Saturn) – Mamsa (Muscles)

These are also to be taken into account in Ayurvedic medicines and their preparations.

Please also consider these tissues with regards to the next level of correlations, in relation to the Astrological Houses (called **Sthanas** - "Abodes" or **Bhavas** – "Temperaments") and then the systems of the sub-doshas or sub-humors, which will be described in respective fashion.

PLANETS AND DISEASES:

Planets also causes diseases, not just based on their dosha etc. but also having specific diseases they cause also.

Planets are described as both malefic and benefic.

Benefic planets are – **Mercury (Neutral), Jupiter, Moon and Venus.**
 Malefic planets are – **Saturn, Mars, Sun, Rahu and Ketu.**

Surya (Sun) – causes heart diseases, like it's sign of Leo (Simha)

Soma (Moon) – causes psychological diseases, like it's sign, Cancer (Karka)

Mangal (Mars) – causes infections, bleeding disorders etc. like Aries and Scorpio, it's two fiery signs.

Budha (Mercury) – causes skin problems, allergies as hay fevers, nervous system disorders and intellect problems, Parkinson's disease etc., like it's signs of (Kanya, health sign) and Gemini (Mithuna).

Brihaspati (Jupiter) – causes Kapha or phlegmatic disorders such as glycemia, diabetes, obesity like it's signs of Sagittarius (Dhanur) and Pisces (Meena).

Shukra (Venus) – causes sexual problems, and when afflicted especially loss of sexual fluids, vitality and also STDs, like it's signs of Taurus (Vrishha) and Libra (Tula). It can also cause us to suffer from our excesses in life.

Shani (Saturn) – causes diseases that are severe and waste away the tissues, such as cancer, AIDS, degenerating conditions, depression and also Parkinson's disease and other severe Vata derangements, like Mercury, like it's signs of Capricorn (Vrishchika) and Aquarius (Kumbha, Sign of Death).

Saturn or Vata is very important to remember here, as due to Vata, all other humors or doshas cannot move. Ranjaka pitta or blood for example, cannot move through the body without Vyana-vayu or the power of Vata that circulates the blood around the body.

In excess, Apanavayu, the down-moving air responsible for elimination, can cause constipation or excessively high Pachakapitta (digestive power or bile). In deficiency, it can cause constipation or low Pachakapitta or low bile in the body, resulting in numerous disorders of the digestive, nervous and plasma systems for example.

Saturn as the main ruler of Vata, and especially the 6th sign **Virgo** (which we shall discuss more later), which is a Vata-sign ruled by Planet Mercury are thus indicators of health in Ayurveda, and most important. Saturn's own aspects and influences to Mercury (Lord of Virgo), the 6th House and 6th sign Virgo, are hence very important.

And as we discussed, are so important as ***Vata in excess or deficiency will cause a variety of diseases, due to the excess or deficiency in other doshas, since Vata moves and stimulates them.***

For Kapha (phlegm) for example, excess Vata or a too-strong Saturn can cause drying out of Kapha or phlegm / lubrication in the body, causing drying of bodhaka-kapha (lubrication of mouth and tongue), causing lack of taste or sensation in that area. If it dries out the shleshaka-kapha (lubrication of the joints), it will cause cracking of joints, arthritis and rheumatoid problems.

The rule of Saturn and Vata is hence an important concept to keep in mind.

PLANETS AND COLOUR CONNECTIONS WITH THE DOSHAS:

Planets are also represented by various colours and gemstones, which can also help strengthen the various tissues of the body they represent:

Surya (Sun) – Asthi (Bones) – *Red / Orange colours, and the Gemstone Ruby. This increases Pitta dosha (bile, heat) in the body, especially circulation around the heart.*

Soma (Moon) – Rakta (Blood) – *White / milky colours and Pearl or Moonstone, which increase Kapha (phlegm, coolness) in the body, especially lubrication of the bones, joints and the mind.*

Mangal (Mars) – Majja (Marrow or Nerves) – *Red and Red Coral or Jasper, which increase Pitta (bile, heat) in the body, especially related to eyesight (alochaka pitta) and blood itself.*

Budha (Mercury) – Rasa (Skin) – *Green shades and Emerald or Jade, being a balancing colour of the three doshas, and increasing Vata (dryness, coolness).*

Brihaspati (Jupiter) – Meda (Fat) – *Yellow hues and Yellow Sapphire or Topaz, increasing Kapha (phlegm) and mildly increases Pitta (bile, heat). It relates to building up the tissues or dhatus.*

Shukra (Venus) – Shukra (Semen) – *Clear / Transparent colours or Diamond / Quartz. It relates to Kapha (phlegm) and mildly increases Vata (wind, dryness, coolness), which is very calming and increases vitality (ojas) and seminal fluids.*

Shani (Saturn) – Mamsa (Muscles) – *Dark colours, specifically Dark (Navy) Blue and Black. Gemstones such as Blue Sapphire or Onyx. It relates specifically to the Vata dosha or wind-humor, but more specifically to Pranavayu (Vata in the head region) and also Apanavayu (Vata in the elimination system). Proper function of these results in good health – excess or deficient results in severe psychological and health derangements, as we shall examine later on.*

PLANETS AND AYURVEDIC MEDICINES:

Classical Ayurvedic Formulas can also be connected to each planet, and can be used along with these planets for healing.

Before using them, it is wise to have some knowledge of Ayurveda, and conduct an Ayurvedic Prakriti (constitutional) test and also Vikriti (disease tendency) examination.

Ayurvedic medicines can be found in books such as ***Bhaisajya Kalpana Vijnannam*** by **Dr. K.R.C Reddy**, and also of the same title by **Dr. G.P. Rao** who has also written good books on it, dealing with Ayurvedic Pharmacy.

Classical works as ***Sahasrayoga*** (A Kerala text on Ayurveda formulas and their usage) and also ***Ashtanga Hridayam***, one of the Ayurvedic classics, also gives descriptions of herbs, formulas and their usage.

Before using such herbs with planets, we **strongly recommend having a solid foundation in Ayurveda and Ayurvedic Pharmacy first**, however information here is **largely for informational purposes alone**, and we shall not go into detail about them here. The reader can, at their own leisure find out more about these formulas, and also examine more basic texts, such as ***Ayurvedic Healing: A Comprehensive Guide*** by **Dr. David Frawley**, and also ***The Yoga of Herbs*** by **Dr. David Frawley and Dr. Vasant Lad**.

Shani (Saturn): Cleansing Formulas, especially those reducing Pitta (Blood) and Kapha, which have a cleansing and drying nature:

Marma Gudika, Avipatti Churna, Vachalasunadi Taila, Anu Taila, Neem, Haldi, Triphala Churna, Sudarshana Churna, Vacha Taila, Vranaropak Taila, Loha Bhasma, Karela Vati, Vajradanti Churna, Marichadi Taila, Tiktaka Ghrita, Trivrit Lehya.

Kerala (bitter gourd) and Amla (Indian gooseberry) are two good examples of these, which have a cleansing and Pitta-reducing nature, that increases Vata or gas.

Western herbs to increase Shani include golden seal, rhubarb, frankincense, senna and Echinacea.

Mangala / Surya (Mars and Sun): Spicy or Pungent Formulas for heating and reducing Vata and Kapha:

Sitopaladi Churna, Pravala Bhasma, Loha Bhasma, Dhanwantara Taila, Pinda Taila, Guggulu, Tulsi, Hinguvachadi Churna, Anu Taila, Rasnadi Churna, Murivenna Taila, Trikatu, Tamra Bhasma, Bhunaga Taila,

Cardamom, cinnamon, chilli, cayenne pepper, hing (asafoetida) etc. Are also examples of these, being pungent, as also onions, garlic and alcohols (Arishtas, Suras).

Budha (Mercury) : Those relating to the Mind, Speech and Intellect:

Saraswata Churna, Kalyana Avaleha / Churna, Brahmi Ghrita, Arimedadi Taila, Brahmi Rasayana, Tulsi, Brahma Taila, Navaratna Taila, Chandra: Rejuvenation Formulas, especially anti Vata and also anti-Pitta Pravala Bhasma, Kshirabala Taila, Shatawari Ghrita, Chyawan Prasha, Mahanarayana Taila, Dhanwantara Taila, Chandanadi Vati, Neelibringadi Taila, Moti Bhasma, Chandanadi Taila,

Memory tonics such as Brahmi (Gotu Kula), a famous Ayurvedic herb for the mind are examples of these, and western examples include skullcap, coriander, mint and camomile.

Brihaspati (Jupiter): Kapha or rejuvenating nature with some mild Pitta or heating nature:

Ashwagandha, Amla / Chyawan Prash, Brahmi Ghrita, Eladi (Coconut) Taila. Also others for Budha can be helpful for memory and intellect as - Combining Ashwagandha + Brahmi Ghee or Shatawari + Brahmi Ghee for males and females respectively.

Ghee (clarified butter) itself is a good example of this, as also fats, which increase the digestive fire slightly and also provide bulk to the body, and other western herbs include walnuts, licorice, methi (fenugreek) and bala (sida cordifolia).

Shukra (Venus) and Moon: Kapha with some Vata:

Rejuvenation formulas, especially relating to the reproductive system:
Pravala Bhasma, Kameshwari Lehya / Gudika, Hira Bhasma, Makaradhwaja, Shatawari etc.

Milk and almonds are good examples, which increase sperm count and also help rejuvenate the body, and western examples of herbs and planbets include rose, asparagus and Shatavari (asparagus racemosus, a famous Ayurvedic tonic for females), jasmine, saffron and hibiscus.

Marshmellow, licorice and sandalwood (chandana) are good for increasing the Moon's energy, along with tonics such as pravala bhasma (red coral), which increases ojas (vigor), and especially Moti Bhasma, or pearl ash.

Rahu and Ketu: Alchemical (Rasa) Preparations and Mystic Formulas:

Rasa (Mercurial) Formulas and Bhasmas. Such as Makaradhwaja, Datura and Marijuana for medical purposes, Naga Bhasma.

Western allopathic formulas fall into these categories also, as being more unrefined and dangerous substances.

**** Bhasmas are medicated ashes, made from extracts of sulphur, mercury, precious stones as red coral, pearl, bone and others, that have a long process of manufacture and given in small doses. Mainly used in Northern India and in south Indian siddha medicine, and not uncommon and in fact, not commonly used at all in traditional Keraliya (Kerala) Ayurveda therapies.***

Caution should be used in using these, and information give is of informational value alone.

These can be used to strengthen weak planets, and can also be combined together also.

For example, if a person's Jupiter and Moon are debilitated in their astrological chart, then along with wearing their respective gemstones, they can also use herbs such as Ashwagandha (withiana somnifora) or Bala (sida cordifolia) to increase Jupiter-energy along with sandalwood (chandana) or Pearl Ash (Mori bhasma) to increase Moon-energy.

Otherwise, Ashwagandha or Bala can be made into a special Milk-formula (ksheerapaka), which increases both. The famous oil, **Ksheerabala** itself is made from milk, sesame oil (tila taila) and bala (sida cordifolia), which can be used as an external massage oil, and in refined forms (called *avarthana*), can be used internally to strength both Jupiter and Moon energies.

Other examples include strengthening Mercury and Jupiter together, by Brahmi-Ghee – Brahmi being the specific herb for the mind and intellect for Mercury, and Ghee being specific for Jupiter and increasing bodily fats. The two together in the Brahmi-Ghee or medicated Brahmi-butter is thus good for both.

These are this examples of how we can use Ayurvedic formulas for the planets.

We will mention here, with regards to one's charts, that the **27 Nakshatras** (Constellations) are also important. **Nakshatras** (Constellations) are Birth-Stars at the time of birth ***and represent the general temperament, characteristics and future of the individual.***

We won't discuss these here, but we will make examples later on.

We will also make example of **Muhurthas** or Time-frames during the day, of which there are **30 Muhurthas** in one day. The timing of these and the deities ruling these can also help determine factors in one's charts.

Other factors are taken into account, but again we make just generalized examples in relation to the Grahas (Planets) here and their effects.

CHAPTER V:

**DISEASES AND ASTROLOGY:
TIMES OF THE DAY AND DISEASE ON-SETS**

Various diseases in Ayurveda, caused by a vitiation in any of the three humors or doshas or Vata (wind), Pitta (bile) and Kapha (phlegm) can also be agitated at various times of the day, to which they correspond to, along with problems with the houses also, with relation to the planets.

Ayurvedic times should hence also be noted, relative to days and the doshas caused by planetary rulers and body parts, at times of the day.

For a start, we will note the various times represented by doshas or humors that aggravate at various times:

- Pitta (bile) times are:** 9am - 3pm / 9pm - 3am (But peaks at Midday and Midnight)
- Vata (gas) times are:** 3pm - 6pm / 3am - 6am
- Kapha (phlegm) times are:** 6pm -9pm / 6am - 9am

Secondly, we note various planets, their qualities, body parts they rule as also days of the week, as follows in the chart below:

PLANET PART:	DAY RULED	DOSHA (HUMOR)	BODY
Surya (Sun)	Sunday	Pitta (Bile)	Soul / Heart
Chandra (Moon)	Monday	Kapha (Phlegm) + Vata (Gas)	Mind
Mangala (Mars)	Tuesday	Pitta (Bile)	Vitality / Blood
Budha (Mercury)	Wednesday	All Three (Bile, Gas, Phlegm)	Nerves
Brihaspati (Jupiter)	Thursday	Kapha (Phlegm)	Lungs / Chest
Shukra (Venus)	Friday	Vata (Wind) + Kapha (Phlegm)	Sex Organs
Shani (Saturn)	Saturday	Vata (Wind or Gas)	Legs / Feet

In addition, two other planets are there in Vedic Astrology – the North and South nodes of the Moon, called Rahu, representing the head of the Dragon and Ketu, representing the Tail of the Dragon of heaven, and the south node.

Although they are not ascribed days, their qualities are as follows:

Rahu acts like Mars, representing Bile (Pitta) and rules the Bones
 Ketu acts like Saturn, representing Vata (Wind or Gas) and rules the private parts (anus, genitals)

In addition, we must remember that the various planets also rule over various tissues in the body, the “Dhatu”, as below, as discussed elsewhere also:

Surya (Sun) – Asthi (Bones)
Soma (Moon) – Rakta (Blood)
Mangal (Mars) – Majja (Marrow or Nerves)
Budha (Mercury) – Rasa (Skin)
Brihaspati (Jupiter) – Meda (Fat)
Shukra (Venus) – Shukra (Semen)
Shani (Saturn) – Mamsa (Muscles)

So, times of the day for common ailments likely to manifest would be during these times noted, relating to the various organs and tissues, days of the week and qualities.

For example, most rheumatic pains for a person suffering this in their astrological chart (by a strong Saturn or Rahu debilitating other planets etc.) would most likely occur early-morning 3am - 6am and 3pm-6pm (Vata times), and Saturdays quite often more problematic, since Saturday is ruled by Shani, the overlord of Saturn, ruler of Saturday. He is Vata (gaseous) in nature, which causes rheumatic problems, caused by aggravated Vata-dosha or wind / gas humor in the body.

As Shani relates to muscles as a tissue, and the feet and leg-regions, during these times and on this day, one would most likely suffer from rheumatic problems as arthritic pains, cramps, paralysis or numbness of the legs and feet, caused by Shani or Saturn entering the muscle-tissue in the legs and feet at these times.

Of course – there are also numerous other factors to be considered such as:

- Patient’s overall Prakriti or physical constitution
- Patient’s overall health and problems (vikara or disease imbalance)
- Aspects and positions of the planets in their chart, Ayurvedically
- The period or “Mahadasha” – Planetary period ruling at the time and most likely to inflict problems

For an example, we note also my own mother died of a brain hemorrhage on a Monday - relating to brain / mind, and during pitta-time 9am - 3pm. The time was 10:30am, not far before the "peak" at midday. This shows a pitta-effect on the Mind-day (Monday).

My sister also had a brain aneurysm also, that also occurred around Pitta's peak of midday to 3pm - around 12:30PM / 1PM - also on a Monday, the day of the mind / brain. She is also currently in her Saturn planetary cycle, and it had not long started when this occurred.

For example, one is more likely to have problems due to haemorrhage of the heart (aortic aneurysm) on a Sunday, at pitta-times - especially midday or midnight, when Pitta peaks.

Likewise, one is also more likely to have troubles with lungs / problems as bronchitis on Mondays or Thursdays, at Kapha-times (6am-9am or 6pm-9pm), especially one who suffers from such ailments, since Mondays and Thursdays are ruled by Moon and Jupiter respectively, who relate to the phlegmatic dosha, Kapha.

The day relating to the Lagna or Ascendant lord in one's chart (1st house) , the Chandralagna Lord (Lord of Sign where Moon is positioned in one's chart) and Nakshatra Lord (Lord of One's Birth Constellation, or Lunar Mansion) are also important in this regards, as per days to watch for, and also times.

They can also be correlated to the seasons and the doshas also, for a more accurate example of when these occur, since the various humors (doshas) also relate to seasons, when they begin to cause troubles: Kapha (Phlegm) in Winter; Vata (Gas) in Autumn and Pitta (Bile) in Summer.

CHAPTER VI:

CHARACTERISTICS OF BHAVAS OR HOUSES IN RELATION TO AYURVEDA

Here we will make note of the **Bhavas** (Houses) and Planets (**Grahas**, above), and their qualities above.

In the chart, there are 12 “Rashis” (Signs), each representing one of the 12 Houses in the Vedic chart or horoscope. In the West, we know them as the signs from Aquarius at the start of the year to Sagittarius at the end of the year.

There are two main chart styles in India – the North Indian and South Indian system, each divided up into 12 *Rashis or signs*, from Aries (first sign) to Pisces (last sign).

In the North Indian system, it is a movable sign system – meaning the first house position (At the top, marked with “Asc” or Ascendant) always remains the same, and the signs themselves are movable. *Considering planetary aspects, they move anti-clockwise in this chart.*

In the South Indian system, it is a movable house system, with the signs fixed in the same place, and the houses themselves moving. The point “Aries” or first sign is always in the same position, as the houses move (Aries positioned second from LHS of the chart). The Ascendant sign is marked also with an “Asc” to see which sign and house it lands, and is thus different from the North Indian system, where lagna is always in the first house position. *In this system, planetary aspects are counted clockwise, not anti-clockwise in the North Indian system.*

Below, we shall give examples of how these charts differ.

It is important to understand these, and the houses, in order to understand the signs, which are numbered 1-12, 1 being Aries and 12 being Pisces, the other in between as noted in the houses and signs positions, which we will discuss below further.

For example, “5” denotes the sign Leo, as it is the 5th sign. If “Asc” of the South Indian chart lies there, then their birth-sign is Leo (Simha). In the North Indian chart, it is located at the top first box.

NORTH INDIAN CHART:

also. Note here also, houses are counted and aspects are calculated clockwise, not anti-clockwise in the above North-Indian system, and so we note the second-house – the 8th sign of Scorpio is located clockwise next to the Ascendant, with planets Rahu, Saturn and Sun.

Thus, both house systems use different methods of determining houses and sign positions, but remain the same, with regards to planetary aspects etc.

We also make note of the **Rashis** (Star Signs) in relation to the Bhavas or Houses, which we shall describe.

As noted, in Northern Indian traditions, the Bhava or House-signs are fixed, meaning that they start from the First-House, located at the Top of the Chart (House of Aries or Mesha). They run anti-clockwise.

The Rashis or Star-signs themselves however, are movable. These are determined by which **Ascendant** (Vakra) appears in this First-House or Bhava. The other signs then follow anti-clockwise.

We have already discussed the Lagna, or main Ascendant.

But, in Vedic Astrology, there are three of these – the Ascendant Lagna (located in the First House, as noted); the **Surya Lagna** (Solar Ascendant) or Birth-Star which is the Star-Sign (not house or Bhava) in which the Sun (Surya) falls, and the **Chandra Lagna** (Lunar Ascendant) – also known as the “**Janma Rashi**” or Birth-Star of the Vedic Astrological traditions.

The **Chandra-Lagna (Janma Rashi)** is the Star-Sign (again, not the House or Bhava) that the Moon falls into.

In the Southern Indian traditions however, the Bhavas or House-signs are movable, yet, the Rashis or Star-signs are fixed, and hence follow a clock-wise motion.

There are three factors to consider here, in relation to **Grahas (Planets), Bhavas (Houses) and Rashis (Star Signs)**.

1. The **Bhava or House** the **Graha or Planet** falls into
2. The **Rashi or Star-Sign** the **Graha or Planet** falls into
3. **Effects** of these **Grahas or Planets** in these **Bhavas (Houses) and Rashis (Star Signs)**.

The Ten **Rashis (Star Signs)** of the Ten Houses (again, **Movable and Anti-clockwise** in North Indian charts and **Fixed and Clockwise** in South Indian charts) are as follows:

1. **Mesha** (Aries). 0-30 degrees and ruled by Mars (Mangal).
2. **Vrishha** (Taurus). 30-60 degrees and ruled by Venus (Shukra).
3. **Mithuna** (Gemini). 60-90 degrees and ruled by Mercury (Budha).
4. **Karka** (Cancer). 90-120 degrees and ruled by the Moon (Chandra or Soma).

-----These are divided here into the **Moon** and **Sun** Bhavas or Houses. It is said they move Backwards from the Moon and Forwards from the Sun.-----

5. **Simha** (Leo). 120 – 150 degrees and ruled by the Sun (Surya).
6. **Kanya** (Virgo). 150-180 degrees and ruled by Mercury (Budha).
7. **Tula** (Libra). 180-210 degrees and ruled by Venus (Shukra).
8. **Vrischika** (Scorpio). 210-240 degrees and ruled by Mars (Mangal).
9. **Dhanush** (Sagittarius) . 240-270 degrees and ruled by Jupiter (Brihaspati or Guru).
10. **Makar** (Capricorn). 270-300 degrees and ruled by Saturn (Shani).
11. **Kumbha** (Aquarius). 300-330 degrees and ruled by Saturn (Shani)
12. **Meena** (Pisces) .330-360 degrees and ruled by Jupiter (Brihaspati or Guru)

Again, these are **Fixed** in Southern and **Movable** in Northern Indian traditions, which are important with regards to the planets, which we will examine further later.

Just like the Grahas or Planets have their own qualities, so also these **Bhavas or Houses** possess their own **Dosha-qualities** or humor-types. As **Rashis or Star-signs** the effects of these **Star-signs of Rashis** in the various Bhavas or Houses is also important, as we will discuss later on.

These are:

1. **Pitta Doshic (Firey Types)** – Aries, Leo and Sagittarius
2. **Kapha Doshic (Watery types)** – Cancer, Scorpio and Pisces
3. **Vata Doshic (Wind Types)** – Taurus, Virgo and Capricorn
4. **Tri-Doshic (All three humors)** – Gemini, Libra and Aquarius

These various houses or Bhavas also relate to the various parts of the body **and also the star-sign numbers (above), which have the same basic correspondances as the houses**. If afflicted, the various corresponding regions

(and signs), this cause problems according to their own natures.

Houses to remember are as follows:

Maraka (death-causing) houses and signs (Taurus and Libra)– the 2nd and the 7th, along with their signs of Taurus and Scorpio.

As Taurus and the second-house relates to our self-expression, speech etc. , but afflicted it can show loss of these things or difficulty in speech, material and financial gains, and hence cause us nervous exhaustion, depression and sudden downfalls, which are hence manifested by our own karma or actions, also through disputes with partners (relationship and business), causing diseases. The second sign Taurus, like the second house is also a maraka or death-house.

Planets in the 7th hence may not be good for relationship, and aspects to them from planets in the first house can further impact them, as planets in the 7th can impact / aspect the first house sign and planets which may not be good for personality / health and mental makeup / psychology of the person, and hence can suffer due to relationships. The 7th house also relates to Ojas or overall vigor, which if depleted, a person can suffer severely.

Dushtana (difficult) houses and signs (Virgo, Scorpio and Pisces) – 6th, 8th and 12th.

As noted, Virgo, the sixth sign and hence, like the sixth house, represents injuries, disease etc. It also represents the digestive system / intestines, and can weaken these, especially when Virgo is badly aspect by malefic planets, especially Saturn. Saturn also become the ruler of the fifth and sixth houses with a Virgo ascendant (signs of Capricorn and Aquarius), the sixth as a house of disease, which can weaken the digestive system also, with Saturn as a ruler of this house., and also can create enemies.

Likewise, the eighth house is a house of loss, death and injury like the eighth sign, Scorpio. In the Ascendant, Scorpio is not good, as afflicted it can give diseases, injuries like the eighth house, and is also like the second sign Taurus, a maraka sign, relating to the 8th house, a maraka or house of death. It is also mrityu-bhava, the house of death. As a Mars-sign, Scorpio can also make us prone to black magic, sorcery or over-indulgence and a degenerate and wreckless or overtly-passionate life, causing diseases due to our own over-expression, or strong misuse of the senses, or even the occult.

The eleventh sign (Aquarius) and can cause problems for health, if benefics are placed here (as they are wasted) or aspected by malefic planets. Malefics placed here without other aspects (unless Rahu or Ketu which are unpredictable in nature) are better however, and can indicate power and vitality to overcome health and issues in life, since the 11th house is placed 6th from the 6th house.

These houses and signs should be remembered, with regards to Medical Astrology and Health, as also the benefic and malefic natures of the planets concerned.

We shall now discuss the houses and signs, and the parts of the body they rule.

These are:

1st House. Tanu-Sthana (Body House) and sign of Aries. This relates to the head-region. It denotes the overall health and characteristics of the individual. It relates also to the brain-region and psyche.

2nd House. Dhana-Sthana (Wealth House) and sign of Taurus. This rules the right eye, face and mouth. Any afflictions to it cause afflictions to this house.

3rd House. Bhatru-Sthana (Brother House) and sign of Gemini. This rules

hands, shoulders, right ear.

4th House. Matru-Sthana (Mother House) and sign of Cancer. This rules the heart, chest and lungs. It also denotes the house of the Mother, and can be seen with relation to Mother's house, especially if used as an Ascendant (lagna) itself.

5th House. Putra-Sthana (Child House) and sign of Leo. This is the belly, pancreas and digestive system as well as the liver. Most specifically, Leo and the 5th house relate to the heart-region.

6th House. Shatru-Sthana (Debt House) and sign Virgo. Rules large intestines and kidneys, and is important as the disease-giving house and sign (Virgo). It relates to the Vata in the colon or digestive system, Apanavayu, that controls waste and elimination. Deficiency causes constipation and excess causes dysentery. Note the 6th sign Virgo here, which is the health-sign as this house is the health-house.

7th House. Kalatra-Sthana (Spouse House) and sign Libra. Rules the reproductive organs and hence relates to sexual as well as spouse-related problems. Mars afflictions here or aspects can hence cause brutal fights and accidents, wars and related injuries.

8th House. Ayu-Sthana (Life House) and the sign Scorpio. Rules scrotum, testicles and ovaries, and hence sexual issues. It is also an alternate disease-house also, and can cause problems if afflictions are here.

9th House. Bhagya-Sthana (Luck House) and Sagittarius. Rules thighs and hips. It is also the house of the Father, and so afflictions here can be seen with regards to the father's health and longevity.

10th House. Karma-Sthana (Karma House) and Capricorn. Rules knees, joints

and bones

11th House. Labha-Sthana (Friend, Gain) and Aquarius. Rules Left ear and shanks. It is also an alternate disease house, as located 6th from the 6th house, or sign Virgo. Afflictions here should be noted, relative to death and diseases also.

12th House. Vyaya-Sthana (Donation, Loss) and sign Pisces. Rules left eye and feet, and also relates to death and decay. Aspects to the death house are worth noting.

Again, each of these Houses is also ruled by various planets also, mentioned above.

These are: Sun (5th House), Moon (4th House), Mars (1st and 8th Houses), Jupiter (9th and 12th Houses), Venus (2nd and 7th Houses), Saturn (10th and 11th Houses), Mercury (3rd and 6th Houses).

Here, we won't go into the various houses and their effects directly, as that is another lesson in Vedic Astrology itself. But, we will examine a few examples.

The point here however, is to bring in the effects of the planets and the various houses that they can impact.

The **sixth house (Shatru-Sthana)** is generally the house denoting *one's own overall health and well-being* however, so that is important.

In regards to these houses and planets, a few notes are now made.

Such houses correspond to different parts of the body as noted, which relate to the various regions and **Upadoshas** (sub-doshas) of the body.

With relation to diseases, the transits of **Saturn** from the Natal Moon (position of Moon in sign and house in birthchart) and other planets as the **Sun, Rahu, Ketu and Mars** are worth noting, since their aspects and positions when transiting from this position, can cause diseases in the chart.

With a secondary consideration is what is called “**Dashas**” or Planetary Cycles – relating the influences planets have with regards to their ruling period in any one cycle that they are running. Periods of Saturn is not well placed for example, cause major health issues.

CHAPTER VII:

THE UPADOSHAS (SUB-DOSHAS) AND THE BHAVAS (HOUSES)

These *Upadoshas* or sub-doshas are made up of five groups of each of the three main doshas – making fifteen in total.

These are:

Vata Dosha:

Prana-Vayu – Rules Nutrients for body and mind (Mind, Head)

Udana-Vayu – Rules Exhalation and speech (Neck, Head)

Vyana-Vayu – Rules Flow of blood (Chest, Arms, Hands)

Samana-Vayu – Rules Inhalation and digestion (Stomach)

Apana-Vayu – Rules Discharge of ama (toxins) (Legs, Sexual organs)

Pitta Dosha:

Sadhaka-Pitta – Rules the Nervous system and Brain

Alochaka-Pitta – Rules light through the Eyes

Bhrajaka-Pitta – Rules the heat in the Skin-region

Pachaka-Pitta – Rules the Fire of Digestion

Ranjaka-Pitta – Rules the Blood system and liquid excretory systems

Kapha-Dosha:

Tarpaka-Kapha – Lubrication of the Brain, Head and Spine

Bodhaka-Kapha – Lubrication of the tongue and sensory head organs

Sleshaka-Kapha – Rules the Lubrication of the joints

Kledaka-Kapha – Rules the Lubrication of the Digestive system

Avalambaka-Kapha – Rules the Lubrication of the heart and lungs

We can now connect these **Upadoshas** to the Bhavas or Houses of Vedic Astrology.

We must now remember the **Bhavas or Houses** and the **Upadoshas or Sub-humors** numbering fifteen, that we have mentioned above.

We give examples here for the first three houses, along these connections:

1st House. Tanu-Sthana (Body House).

Prana Vayu, Sadhaka Pitta and Tarpaka-Kapha. The Breath, the Fire and the Lubrication of the Head-region.

2nd House. Dhana-Sthana (Wealth House).

Udana-Vayu, Avalochaka Pitta and Bodhaka-Kapha. The Breath, Fire and Lubrication of the Right-Eye, face and mouth.

3rd House. Bhatru-Sthana (Brother House). (The hands, shoulders, right ear) *Bhrajaka-Pitta, the Sleshaka-Kapha as well as Bodhaka-Kapha and the Vyana-Vayu. The Heat, Lubrication and the Breath in the regions of the arms, shoulders, chest and joints, as well as the right ear (Bodhaka Kapha).*

4th House. Matru-Sthana (Mother House). (The heart, chest and lungs) *This relates to the Vyana-Vayu (being chest and lung area of the upper body), Ranjaka Pitta (being the circulatory system) and the Avalambaka Kapha (ruling the lubrication of heart and lungs).*

5th House. Putra-Sthana (Child House). (Belly, pancreas and digestive system as well as the liver), *representing the Pachaka Pitta (Digestive fire), Samana Vayu (Equalising breath in the stomach region) and also Ranjaka Pitta, which represents the circulation in liver and kidneys.*

6th House. Shatru-Sthana (Debt House). Rules large intestines and kidneys, and is important as the disease-giving house and sign (Virgo), *specifically relates to the Colon and to the site of Vata there as Apana Vayu, which helps remove waste products from the body, as the down-moving air. Blockage of it causes most health problems, due to not eliminating waste products, as thus causing Ama (toxins) to build up. As the stomach region, it is also the site of Kledaka Kapha, which is the lubrication of the stomach and digestive tract and system.*

7th House. Kalatra-Sthana (Spouse House). (Rules the reproductive organs.) *This is the site of the reproductive system is the site of Apanavayu, down-moving air helping elimination of sexual fluids and also Shukra Dhatu the tissue of the sexual organs and the fluids. It also denotes partner's health also.*

8th House. Ayu-Sthana (Life House). Rules scrotum, testicles and ovaries *Much the same as the 7th house, owing to correlations.*

9th House. Bhagya-Sthana (Luck House). Rules thighs and hips. *This relates more specifically to the Shleshaka Kapha (lubrication of the joints)*

and also Apanavayu (down-moving air) that dwells and rules the lower part of the body and also is responsible for elimination. If proper elimination does not occur, then excess Vata (wind) enters the joints, causing arthritis in these regions. Build up of excess Pitta (bile) and Kapha (phlegm) in the small intestine and stomach, and not eliminated properly also create arthritis and joint problems here also.

10th House. Karma-Sthana (Karma House). Rules knees, joints and bones
Much like the 9th house, with relation to Vata and Shleshaka Kapha, lubrication of the bones and joints. This house-sign (Capricorn), ruled by Saturn gives thus house a very Vata (airy) nature that relates to such disorders.

11th House. Labha-Sthana (Friend, Gain). Rules Left ear and shanks
Relates to the Pranavayu in the head that relates to hearing through the left ear.

12th House. Vyaya-Sthana (Donation, Loss). Rules left eye and feet
Relates to the Apanavayu again as the lower air of elimination, and also Alochaka Pitta, that relates to sight through the eyes.

We again remind ourselves of the Grahas or Planets that rule these and how they effect and can help heal these problems in such houses.

These are again, **the Sun (5th House), Moon (4th House), Mars (1st and 8th Houses), Jupiter (9th and 12th Houses), Venus (2nd and 7th Houses), Saturn (10th and 11th Houses), Mercury (3rd and 6th Houses).**

Here we deal with the first four houses, so:

House 1 – Mars; House 2 – Venus; House 3 – Mercury; House 4 – Moon.

Let us now **examine house 1**, being ruled by Mars in the sign of Aries (Mesha).

We note this house is the body house, and relates specifically to the head-region. It rules the nervous system, the breath etc. Here, **Mars** relates to the fiery energy of the **Sadhaka-Pitta** being the energy of the Sadhaka (one who does spiritual practices), and hence relates to the brain, fire of mental capacity etc. relating to that region. But, it is also the *fire of breath*, known as **Pranagni** (breath-fire) in Yoga.

We can relate these other houses to the qualities of their Lords in respective manners also. We can also see the important of the various star-signs (called **Rashis**) in these various houses also, and the planets within these houses also.

In relation to these houses, we can also connect them to the various **Marma-systems**, which can be described as “pressure points” in the body. These control various aspects, and can relate to various parts of the body.

Marma points can be described as the similar pressure-points used in Chinese

medicine, but are not that well known by all people in the West, as being an integral part of Ayurvedic medicine and healing procedures.

The use of herbs and healing with relation to the 107 Marmas is also noted in the Rig Veda, the oldest text of the Hindus:

“Herbs were generated in ancient times, three yugas before the deities. Oh these, the brown-hued, I tell their one hundred and seven locations”
-Rig Veda Samhita, 10.97.1

Clearly here the 107 Marmas of later Ayurveda are described, as also along with Marma Chikitsa or Marma Therapy. These include use of herbs (oshadhi), medicated oils (siddha tailas) and other forms of therapies.

The brown (babhru) refers to the tailas (oils) made from herbs, which are brown in colour. It thus shows of the 107 “siddha tailas” of medicated oils that were used on these various marma points.

Here, the terms “shatam dhamani sapta ca” means “one hundred and seven locations”, and hence shows that these were all known along with their respective herbs, which shows that in the Vedic times, each Marma-point had its respective oshadhi (herb) or herbal formula.

In fact, it states that “three yugas (ages) before the Gods”, the herbs were created, which shows that some herbs were preserved for long periods of times. This shows that some rasayanas (ayurvedic rejuvenation formulas) were at least three-yugas (time-spans) in length (treat, dvarpara and kali, as Rig Veda was written in Satya Yuga).

Symbolically, it shows they also used arishthas or fomented wines and other forms of herbs on marmas, meaning also, the various locations on the body. It thus shows that the Ayurvedic science was quite comprehensive even in the time of the Rig Veda, and perhaps, even more comprehensive than today!

Of these marmas, located all over the body, they are classified as head, face, neck, chest / shoulder, torso, leg and arm, hand and foot marmas etc., of which the names and functions are given, but we shall elaborate very briefly on them here.

For example, the Eye-Marmas (of which there are two), are called the **Apanga-Marmas**. They are the Right Eye and Left-Eye, and relate to the functions of both the left and right eye.

In relation to the Bhavas or Houses (above), these two would relate to the **Second House** or Bhava (ruling the Right Eye) and the **Twelfth House** or Bhava (ruling the Left Eye).

Likewise, the two **Vidhura Marmas**, which are the Marma or pressure-points for the ears, would relate to the **Third** and **Eleventh Houses** (ruling the Right and Left Ears, respectively).

In addition, we can relate the Planets (called **Grahas**) to various **Upadoshas** (sub-humors) also, in connection to their relationship with the body also.

For example, the Sun (Surya) rules the Right-Eye, and hence relates to the fiery or Pitta-dosha in it's sub or upadosha form, as **Alochaka Pitta**, which controls the heat and light coming in through the eyes.

The Sun also rules the **Asthi-Dhatu** or the Bone-tissues in the body and can hence help strengthen the bones in the body also. The Sun has powerful sacred chants in Indian Vedic traditions, such as the Gayatri-mantra of the Seer Vishwamitra. This should be learnt if one is serious about these traditions.

“Gayatri” itself means many things. One is Gaya (Song) + Tri (To cross over or deliver). It is hence the song that takes us over troubles.

Likewise, the Moon (Soma) rules the Mind (Manas) and relates to the Left of the Body. Soma or Moon hence relates to **Tarpaka Kapha**, which rules the lubrication of the head-region, especially the upper region of the mind or brain and eyes (especially the Left eye).

Remember here that the Moon or Soma also controls the **Rakta-Dhatu** or the Blood-tissue in the body and can be useful in purifying one's blood, or helping circulation. This is in regards to meditation and sacred chants and worship to the Moon to help the flow of blood through this system.

The Moon or Soma here in regards to the excess **Ranjaka-Pitta** or sub-dosha of Pitta that rules the blood- being the fiery aspect, can also be calmed through the Rakta-Dhatu corresponding to the Moon here also (since as noted it rules Blood).

Shukra or Venus relates to the sexual and digestive region, and hence to the Kapha-energy of the lower-body, as **Kledaka Kapha** or lubrication of the digestive system and that of the lower-body. Shukra also rules the **Shukra-Dhatu** or the reproductive fluids as a planet, and can hence help enhance one's inner vigor.

These are only generalizations however and many cross-overs may be possible within these, and also combinations of planets, as also due to their Planetary Relationships (but again, that is another lesson).

Here however, we can see the various interrelationships between the different planets (grahas), the houses of astrology (bhavas) in regards to the anatomy of the body, and the humors (doshas) of Ayurvedic medicine.

We can see how each of these can impact one-another along astrological lines and also how we can pick up such **Ayurvedic Ailments** that may be found in one's charts in astrology, wherever they fall, and again, planetary relationships.

These Upadoshas and their relationships here give us a foundation on these types of issues in regards to their types and groups however.

What is the point of all of this?

Well, now we get to the next lesson – **By examining the Upadoshas or Sub-humors, in relation to the Planets in the Houses (Bhavas) and the Star-Signs (Rashis), we can determine, by these Bhavas or Houses, the doshic or humor effects on various organs of the body.**

We may ask, how this is, and so below we shall elaborate with a brief study.

Example:

Note: *Various planets have their own planetary effects, and many considerations need to be taken into account here. Ancient texts such as the Bhrigu Sutras and Parashara Hora Shastra should be consulted.*

Here we give merely an EXAMPLE ONLY relating to GENERALISED ASTROLOGICAL EFFECTS OF PLANETS IN HOUSES.

Say that **Saturn (Shani)** entered into the **5th House** which relates to the **Digestive System**.

Shani or Saturn, as noted at the start of this discussion, is the Planet relating to the **Vata or Wind humor** of the body, and hence creates **Vata-Doshic** or Wind-related conditions in the **5th House** of the Individual.

Shani or Saturn also relates to the **Mamsa-Dhatu (Muscles)** and hence can relate also to *problems with the muscles of the lower body as well, around the stomach-region*, which can also mean the individual may have **stomach cramps** and such problems.

But more specifically, the **Upa-Dosha** of Vata-Dosha relating to the **Digestive System represented in the 5th House** is the **Samana-Vayu**. We can hence trace the problems relating to this sub-dosha and can treat it.

Likewise, if we see effects in houses such as the the **Second House** or Bhava (ruling the Right Eye) and the **Twelfth House** or Bhava (ruling the Left Eye), we can point various problems with each of these **specific eyes** as well as the **doshas and upadoshas** involved.

But, these are generalized.

Moon and Venus represent Kapha-Dosha or Watery Humors for example, and in relation to the eyes in such houses may relate to *the individual having weepy-eyes*; **Mars** could mean a Pitta-condition in such houses, relating to *burning sensations of the eyes or eye-sight in general* relating to **Alochaka-Pitta** and hence the light coming into the eyes.

Again, these are generalizations with regards to **Planets (Grahas) in Houses or Bhavas**, and also their aspects they have, called “drishtis”, or sights.

This means that from their location in the birth-chart, each planet aspects a certain number of signs / houses ahead of them, with relation to the planets, as each has their own assigned number of aspects (counting from the house they are located in as the first):

Sun, Moon, Mercury, Venus - 7th aspects

Mars – 4th, 7th and 8th aspects

Jupiter – 5th, 7th and 9th aspects

Saturn - 3rd, 7th and 10th aspects

Rahu and Ketu – 7th and 9th aspects

Again, these mean “houses / signs” ahead of them as being aspects.

For example, if Mars is located in Cancer in the 5th House, it would aspect the signs of Libra (located 4th ahead of it) in the 8th House; Capricorn located in the 11th House which is 7th from it and Aquarius in the 12th House, which is located 8th from it.

These aspects have the same effects as being located in the house or sign and can also cancel out other factors and weaken other planets, especially the Moon, representing the psychology, for example.

Now, we can examine the effect of the **Planets of Grahas in Rashis or Star-Signs**, with relation to their Ayurvedic types and correlations.

CHAPTER VIII:

ADVANCED ANALYSIS BY DOSHA TYPES OF RASHIS OR STAR SIGNS

Now that we have covered the basics, let us now expand our minds onto the next levels of thought, which include the **Rashis** or Star-Signs and their own **Dosha types** with regards to their placements in the **Bhavas or Houses**.

We re-cap these again. They are:

1. **Pitta Doshic (Firey Types)** – Aries, Leo and Sagittarius
2. **Kapha Doshic (Watery types)** – Cancer, Scorpio and Pisces
3. **Vata Doshic (Wind Types)** – Taurus, Virgo and Capricorn
4. **Tri-Doshic (All three humors)** – Gemini, Libra and Aquarius

Take for example, somebody who has the Star-sign (Rashi) of Leo in their 7th House or Bhava, relating to the lower body and sexual-organs. Say they also had **Planet Venus (Shukra)** in the 7th Houses also.

From this, we can calculate three things:

1. The 7th House relates to the lower body and sexual organs.
2. The **Rashi** or Star-sign Leo indicates a **Pitta-dosha** or Fiery condition in this house
3. **Planet Venus** relates to the Sexual nature of the individual

From this, we can deduct that the individual may suffer from a **Pitta-doshic** condition with regards to his genitals, such as **STDs**, due to their lifestyle.

If it relates to a specific blood-condition, it may relate to the **Ranjaka-Pitta** that controls the liquids in the body, such as the blood and urine, and may be a blood-infection caused by a Sexual Diseases (like HIV).

Shukra or Planet Venus relates to the semen and also the ojas (vigor) in the body in this regard, and hence can actually pin-point such diseases as HIV in the individual, through their blood-stream by excessive or irregular sexual activity.

We can hence see examples of this type by the Chart, Signs and Birth-Stars.

Take another example.

Say the individual has Taurus (**Vata-Dosha**) in his 10th House (**Knees or Joints**), along with Saturn (indicating also **Vata or Wind.**).

This would suggest the individual would suffer from Wind-conditions relating strongly in a negative manner to the knees and joints – such as Arthritis! *Again, we can see this as an examples of the Rashis (Star Signs) and Grahas or Planets in the Bhavas or Houses.*

We will look at the below chart, which we have used above for analysis also.

Birth Chart								
6th h. Ari Pis		7th h. Yuvati Ari		8th h. Randhra Tau		9th h. Dharma Gem		
4th h. Bhadrin. Dharma Aqu	Ma	12		1	Ke	2		3
	Mo	11						4
		10						5
	Me	9	Ra Sa Su	8	As Ve	7	Ju	6
3rd h. Sahaja Sag		2nd h. Dhanu Sco		1st h. Tanu Lib		12th h. Vyaya Vir		
						11th h. Mahan. Karma Can		

We note here, Planets Venus is in the Ascendant, or First-house position, in it’s own sign of Libra. This gives a strong position to Venus itself in the chart – however, we do note it is aspected by Mars – which lies 8th in position before it (Mars aspects positions 4th, 7th and 8th ahead of it). We see Mars located in the 6th House (from Ascendant – “As”), in the 12th sign, which is Pisces.

This can make the person very sexual, and also suffer from blood-related diseases to the head and High BP. The individual here was a very Venus-like person, with a successful career, dealing with overseas people, commerce and well-known in many woman’s groups, as both an inspirational speaker, business mentor and successful businesswoman herself.

She died of a brain haemorrhage in her Venus Mahadasha (period of which planet Venus rules in her life), which is caused by Mars and his aspects to both the 12th House and sign of Virgo (sign of health), and also the first-house and Ascendant – Venus, through his 7th and 8th aspects respectively.

The 12th House, like the 12th sign, represents death. Mars is located in the 12th Sign is Pisces, aspects the 12th house of which sign Virgo (6th sign) occupies, which is itself the health-sign, wherein located is planet Jupiter. Jupiter rules the 12th sign where Mars is positioned, and also aspects him, causing a Mars-like or

Pitta (blood, bile) related death, and problems to the health.

Moreover, Mars and his aspects to the Lagna or Ascendant and Ascendant Lord himself (Venus in Libra), also show injuries to the head, especially strokes and brain haemorrhages, since the first-house is the head-brain region, and Mars and his aspects there represent blood-related injuries.

Again – in addition to Mars located in the 12th sign of Pisces, signifying death; Jupiter the lord of Pisces in the 12th house of the chart himself is also aspected by Mars, in sign of Virgo – the health sign, which indicates death and health itself.

Thus, we see a strong Mars-affliction in this chart, and as Mars represents haemorrhages, infections and accidents, it is no wonder the person died of a brain haemorrhage.

We can hence now start to see the influences of planets upon our lives in our chart.

Now, we have mentioned the effect of the **Nakshatras** (Constellations) above, so we will now go into more detail about these Lunar Mansions.

CHAPTER IX:

THE NAKSHATRAS AND THEIR QUALITIES

The Nakshatra or Birth-Star can tell us a lot about the individual and their overall make-up. There are also **Upa or Sub-Nakshatras**, but we will get to these later on also.

Here we will examine how the **Nakshatras** also fit into the system of the **Doshas or Humors**, with regards to their own specific qualities here. This can help us determine the general make-up of one's **Dosha-type**, as the **Rashis or Birth-Stars** and also the **Grahas or Planets** that rule these also do.

Nakshatras are determined by the Moon's position in the Chart at the time of One's Birth, based on it's movement in a 24-Hour period (the orbit of the Moon taking 27.3 days and hence one day to pass through one Nakshatra).

Each Nakshatra represents 13 degrees and 20 minutes each on the Zodiac or Kala-Chakra (Wheel of Time), and there are 27 Nakshatras, based around the 12 signs. Thus, each Nakshatra is 13 degrees and 20 minutes each of each of the 12 signs.

The position of the Moon at birth, where it lands or is seen in one's birth-chart, and the location of the sign (in degrees and minutes of the sign), thus gives us one's nakshatra, or Birth-star.

For example, the table below shows the Nakshatras and the various degrees that they rule, according to the sign:

Remember again, each Nakshatra covers 13 degrees and 20 minutes of the Zodiac. There are hence three nakshatras per 30 degrees of each house or sign in the zodiac. Hence the 27 nakshatras.

Thus:

1.Ashwini

00 00-13.20 Aries

2.Bharani	13.20-26.40 Aries
3.Krittika	26.40 Aries - 10.00 Taurus
4.Rohini	10.00-23.20 Taurus
5.Mrigashiras	23.20 Taurus – 06.40 Gemini
6.Ardra	06.40-20.00 Gemini
7.Purnavashu	20.00 Gemini - 03.20 Cancer
8.Pushya	03.20-16.40 Cancer
9.Ashlesha	16.40-30.00 Cancer
10.Magha	00.00-13.20 Leo
11.Purva-Phalguni	13.20-26.40 Leo
12.Uttara-Phalguni	26.40 Leo – 10.00 Virgo
13.Hasta	10.00-23.20 Virgo
14.Chithra	23.20 Virgo – 06.40 Libra
15.Swati	06.40 – 20.00 Libra
16.Vishakha	20.00 Libra – 03.20 Scorpio
17.Anuradha	03.20-16.40 Scorpio
18.Jyeshtha	16.40-30.00 Scorpio
19.Mula	00.00-13.20 Sagittarius
20.Purvashadha	13.20 – 26.40 Sagittarius
21.Uttarashadha	26.40 Sagittarius – 10.00 Capricorn
22.Shravana	10.00-23.20 Capricorn
23.Dhanistha	23.20 Capricorn – 06.40 Aquarius
24.Shathabhishak	06.40-20.00 Aquarius
25.Purvabhadra	20.00 Aquarius – 03.20 Pisces
26.Uttarabhadra	03.20-16.40 Pisces
27.Rewati	16.40-30.00 Pisces

A person who's Moon falls 20 degrees Cancer for example, is in the Star-sign of Ashlesha, which rules 16.40 (16 degrees, 40 minutes) to 30.00 (30 degrees, 0 minutes) Cancer.

One whose Moon falls in the chart say, falls 5.40 Cancer (5 degrees, 40 minutes Cancer) would hence not be in Ashlesha, but in **Pushya Nakshatra** as his / her birth star or nakshatra, as Pushya rules 03.20-16.40 Cancer.

Apart from these basic principles, we note that the Nakshatras are also ruled by **Planets or Grahas**, and we will now examine their qualities.

1. **Ashwini**. Ruled by **Ketu (South Lunar Node)** and of **Vata-Dosha (Wind)**.
2. **Bharani**. Ruled by **Venus (Shukra)** and of **Pitta-Dosha (Fiery nature)**.
3. **Krittika**. Ruled by **Sun (Surya)** and of **Kapha-Dosha (Watery)**
4. **Rohini**. Ruled by **Moon (Chandra)** and of **Kapha-Dosha (Watery)**
5. **Mrigashirsha**. Ruled by **Mars (Mangal)** and of **Pitta-Dosha (Fiery)**
6. **Ardra**. Ruled by **Rahu (North Lunar Node)** and of **Vata-Dosha (Wind)**
7. **Purnavasu**. Ruled by **Jupiter (Brihaspati)** and of **Vata-Dosha (Wind)**
8. **Pushya**. Ruled by **Saturn (Shani)** and of **Pitta-Dosha (Fiery)**
9. **Ashlesha**. Ruled by **Mercury (Budha)** and of **Kapha-Dosha (Watery)**
10. **Magha**. Ruled by **Ketu (South Lunar Node)** and of **Kapha-Dosha (Watery)**
11. **Purva Phalguni**. Ruled by **Venus (Shukra)** and of **Pitta-Dosha (Fiery)**
12. **Uttara Phalguni**. Ruled by **Sun (Surya)** and of **Vata-Dosha (Watery)**

13. **Hasta.** Ruled by **Moon (Chandra)** and of **Vata-Dosha (Windy)**
14. **Chitra.** Ruled by **Mars (Mangal)** and of **Pitta-Dosha (Fiery)**
15. **Swati.** Ruled by **Rahu (North Node)** and of **Kapha-Dosha (Watery)**
16. **Vishakha.** Ruled by **Jupiter (Brihaspati)** and of **Kapha-Dosha (Watery)**
17. **Anuradha.** Ruled by **Saturn (Shani)** and of **Pitta-Dosha (Watery)**
18. **Jyeshtha.** Ruled by **Mercury (Budha)** and of **Vata-Dosha (Wind)**
19. **Mula.** Ruled by **Ketu (South Lunar Node)** and of **Vata-Dosha (Wind)**
20. **Purva Ashadha.** Ruled by **Venus (Shukra)** and of **Pitta-Dosha (Fiery)**
21. **Uttara Ashadha.** Ruled by **Sun (Surya)** and of **Kapha-Dosha (Watery)**
22. **Shravana.** Ruled by the **Moon (Chandra)** and of **Kapha-Dosha (Watery)**
23. **Dhanishtha.** Ruled by **Mars (Mangal)** and of **Pitta-Dosha (Fiery)**
24. **Shatabhisha.** Ruled by **Rahu (North Lunar Node)** and of **Vata-Dosha (Windy)**
25. **Purva Bhadrapada.** Ruled by **Jupiter (Brihaspati)** and of **Vata-Dosha (Windy)**
26. **Uttara Bhadrapada.** Ruled by **Saturn (Shani)** and of **Pitta-Dosha (Fiery)**
27. **Revati.** Ruled by **Mercury (Budha)** and of **Kapha-Dosha (Watery)**

This is a long list to remember, as also their **Lords or Deities** of the Planets that rule them, along with their ***Doshas or Humors***.

But, from the qualities of these, we can deduct a few things:

1. The ***Ruling Planetary Deity*** and their Characteristics
2. The ***Dosha or Humor*** of the Nakshatra
3. The Combination of effect of ***Nakshatra-Deity's Dosha*** and ***Nakshatra's Dosha***

For example, let us take **Aslesha Nakshatra (Hydra)** as an example. It is the Serpent-Star or Constellation and relates to psychics, astronomers and others concerned with the occult.

Aslehsa's own Dosha-type is Kapha or Water-Humor. Yet, it's deity is Budha or Mercury, which itself possesses a nature of **Tridosha** or possessing all three humors. It also relates to **mixed-tastes** and also to the **Rasa-Dhatu** or skin-tissue of the body.

Now, ***each Nakshatra also possesses other qualities such as guna (modes of nature), as well as movements (which relate to the body)***.

Aslesha possesses a **dissolving and descending** nature, which aims at destruction of the enemy, and also others around them. Through such characteristics, they can also cut through ***maya (illusion)*** of the world itself.

From this, we can see that the individual may suffer **skin allergies**, due to the Nakshatra's Ruler, Mercury or Budha governing this aspect, but more specifically, we note that Budha is Tridoshic or possesses all humors.

Aslesha however is of **Kapha (Watery) Dosha** which relates to the sub-dosha or **upadosha, Sleshaka Kapha**, which relates to the lubrication of the skin and also joints and bones.

Thus, the ***skin-allergies*** that may afflict the **Asleshan** are those of watery-natures, meaning eruptions of puss, and ***they may have oily skin and bad acne!*** Hence, we can trace this through the Nakshatras in one's chart at the time of birth also!

CHAPTER X:

MAHAVIDYAS AND THE GRAHAS

The Mahavidyas are the Ten Great Goddesses in Hinduism, which we will discuss here, since they relate to the powers of the Grahas or Planets themselves.

These Ten-Goddesses, called ***Dasha-Mahavidyas*** (*Ten Great Wisdoms*) are manifestations of the famous dark-looking goddess Kali. Kali herself, as discussed in the introduction is the Vedic Goddess Prishni, mother of the storm Gods, the Maruts, the Yogi-Gods, representing or personifying the Night Sky.

These Goddesses represent Mother Nature in her many forms, and have their own powers, relative to the Grahas, and hence are important in the healing science. They are the ***powers or Shaktis*** of the Grahas or Planets themselves.

These Ten Goddesses, emanating from Kali are:

Kali – The Goddess of Death and Transformation

Tara – The Saviouress Goddess of Speech and Wisdom

Chinnamasta – The Headless Goddess, representing Self-Realisation

Bhairavi – The Fiery-Goddess of Self-awakening

Bhuvaneshwari – Also called the Goddess of Creation or Maya (Illusion)

Matangi – The Outcaste Goddess of Transcendental Speech And Wisdom

Bagalamukhi – The Goddess of Silence and Paralysation

Dhumawati – The Crone-Goddess of Smoke, Old Age and Decay

Kamala – The Goddess of Beauty, Delight and Wealth

Lalitha – The Goddess of Inner-Bliss or Bliss-Transformation (Ananda)

According the Hindu text, the ***Todala Tantra***, these Goddesses relate to the

various forms of Vishnu (called his avatar or incarnations) as follows:

These Goddess we will later correlate through these “avatars” of Vishnu, via their own natures, according to the Planets (***and their doshas or humors***).

The Goddesses or Mahavidyas as forms of Vishnu (as per Todala Tantra) are:

Kali is Krishna (Philosopher and Black deity of Love, her of Mahabharata epic)

Tara is Matsya (The Fish)

Chinnamasta is Narasimha (The Man-Lion form)

Bhairavi is Balabhadra (The brother of Krishna and deity of Warfare)

Bhuvaneshwari is Vamana(The dwarf form of Vishnu)

Matangi is Rama (The Solar-King and hero of Ramayana Epic)

Bagalamukhi is Kurma (The Tortoise form of Vishnu)

Dhumawati is Varaha (The Boar-form of Vishnu he took to save the earth)

Kamala is the Buddha (Considered as a form of Vishnu as a great teacher)

Lalitha is Parshurama (The great Warrior who created Martial Arts)

It also adds that the great **Goddess Durga**, the Supreme-Goddess who even Kali is born (said to have been born from Durga’s third eye), who is said to be the **Kalki-avatar** of Vishnu. Kalki is the great white knight who comes riding on his white-horse to restore dharma (righteousness) and the religion of the Vedas at the end of the dark-age or **Kali-Yuga**.

Kali-Yuga began in 3102BCE at the death of the Krishna-avatar, and runs for 432,000 human years, according to the Hindu texts.

Now that we have established the correlations of these **Mahavidyas and avatars or Vishnu**, we note the text, the **Parashara Hora Shastra**, which makes references of the avatars or Incarnations of Vishnu (above), and the planets they relate to.

From these, we can correlate the **forms of Kali or Mahavidyas** with these forms of Vishnu via their planetary associations and examine their relationships with the planets or grahas.

These are described by the Seer Parashara in his **Hora Shastra (II.1-7)** thus:

Soma (The Moon) is **Krishna**

Brihaspati (Jupiter) is **Vamana** (The Dwarf)

Mangal (Mars) is **Narasimha** (Man-Lion)

Budha (Mercury) is the **Buddha**

Shani (Saturn) is **Kurma** (The Tortoise)

Rahu (North Lunar Node, Head of Dragon) is **Varaha** (The Boar)

Ketu (South Lunar Node, Tail of Dragon) is **Matsya** (The Fish)

Surya (The Sun) is **Rama** (The Solar King)

Shukra (Venus) is **Parshurama** (The Warrior)

According to this correlation, Kali would be the Moon (Soma); Bhuvaneshwari would be Jupiter (Brihaspati); Chinnamasta would be Mars (Mangal); Dhumawati would be Rahu (North Lunar Node); Tara would be Ketu (South Lunar Node); Matangi would be the Sun (Surya); Kamala would be Mercury (Budha) and Lalitha would be Venus (Shukra) and Bagalamukhi would be Saturn (Shani).

This leaves out the **Goddess Bhairavi**, who is an aspect of **Chinnamasta** and hence would relate to Mars (Mangal) and it's fiery energy.

This is only one way to see these planets however.

THE GODDESS AND DOSHAS:

Once again, let us re-cap the characteristics of the planets and hence the deities they would relate to here, according to the Seer Parashara:

Doshas are:

Surya (Sun) – Pitta (Fiery) – So would be **Rama avatar and Goddess Matangi**

Soma (Moon) – Kapha (Watery) – So would be **Krishna avatar and Goddess Kali**

Mangal (Mars) – Pitta (Fiery) – **Narasimha and Goddesses Chinnamasta / Bhairavi**

Budha (Mercury) – Tridoshic (Kapha, Pitta, Vata) – **Buddha and Goddess Kamala**

Brihaspati (Jupiter) – Kapha (Watery) – **Vamana and Goddess Bhuvaneshwari**

Shukra (Venus) – Kapha (Watery) – **Parshurama and Goddess Lalitha**

Shani (Saturn) – Vata (Wind) – **Kurma (Tortoise) and Goddess Bagalamukhi**

The two remaining Planets of Rahu and Ketu, the North and South lunar nodes of the Moon, or Head and Tail of the Dragon however, can be described as:

Rahu – Vata (Wind) - **Varaha (Boar) and Goddess Durga and Dhumavati**

Ketu – Pitta (Fiery) – **Matsya (Fish) and Goddess Chinnamasta**

Also here are discussed the various types of foods relating to their tastes, to each planet, and with relation to the above. Again, these are:

Surya (Sun) – Pungent tastes

Soma (Moon) - Salty tastes

Mangal (Mars) – Bitter tastes

Budha (Mercury) – Mixed tastes

Brihaspati (Jupiter) – Sweet tastes

Shukra (Venus) – Acid or Citric tastes

Shani (Saturn) – Astringent tastes

However, these descriptions are slightly inaccurate, and a more plausible correlation follows.

Kali would be better-suited to being **Saturn** along with Goddess **Bagalamukhi**, owing to her darker nature relating to Saturn's associations with death and transformation.

In Hinduism, her husband, **Mahakala**, a form of Shiva is also connected to Saturn, and sometimes is seen as Shani or Saturn himself. He is connected to death, destruction and also gives us the freedom of fearing death and overcoming it.

Tara as the Goddess of Wisdom and Speech is better suited to *her husband in Hinduism*, who is **Brihaspati or Jupiter**, The Guru of the Gods.

Bhairavi suits fine as being forms of **Mars or Mangal**, the fiery-planet, relating to Aries or the Divine warrior.

Chinnamasta the headless goddess suits better to being the headless trunk of the serpent-planet or **Ketu, the South Lunar Node** and tail of the serpent.

Likewise, **Dhumawati** suits being **Rahu, the North Lunar Node** and head of the serpent, being Smokey and representing obscurity, as smoke does, and as Rahu does as he causes the eclipse of the Moon.

Bhuvaneshwari as the Goddess of Light, Creation and Illusion is better to being **The Sun or Surya**.

Kamala the goddess of wealth and pleasure is better suited to being **Venus or Shukra**, the planet of Materialism, wealth, fortune, grace and prosperity.

Lalitha suits better to being the **Moon or Soma**, the planet of inner-delight and bliss (Ananda).

Matangi suits better as being the planet **Mercury or Budha**, owing to her higher nature as a form *of buddhi or intellect*.

Thus, to re-evaluate these in another line of thought, these Goddess can be used in connection with the Planets, as ***their powers or Shaktis*** as follows:

Surya (Sun) – Pitta (Fiery) - **Bhuvaneshwari**

Soma (Moon) – Kapha (Watery) - **Lalitha**

Mangal (Mars) – Pitta (Fiery) - **Bhairavi**

Budha (Mercury) – Tridoshic (Kapha, Pitta, Vata) - **Matangi**

Brihaspati (Jupiter) – Kapha (Watery) - **Tara**

Shukra (Venus) – Kapha (Watery) - **Kamala**

Shani (Saturn) – Vata (Wind) – **Bagalamukhi and Kali**

Rahu and Ketu are described as **Vata** or Wind-producing, although sometimes **Ketu has a Pitta or fiery nature**. These are **Dhumawati (Rahu)** and **Chinnamasta (Ketu)** who are hence ***Vata or Windy in nature, although Chinnamasta can be used for Pitta or Fiery natures for increasing them.***

Goddess Matangi also relate to the **skin**, through **Budha or Mercury**.. We will examine these now.

THE GODDESS AND DHATUS (TISSUES) AND TASTES:

These Goddesses can also relate to the various **Dhatus or tissues** in the body and can help strengthen them. We deal with the Dhatus earlier, so here they are again, as per the planets:

Surya (Sun) – Asthi (Bones) – Goddess **Bhuvaneshwari**
Soma (Moon) – Rakta (Blood) – Goddess **Lalitha**
Mangal (Mars) – Majja (Marrow or Nerves) – Goddess **Bhairavi**
Budha (Mercury) – Rasa (Skin) – Goddess **Matangi**
Brihaspati (Jupiter) – Meda (Fat) – Goddess **Tara**
Shukra (Venus) – Shukra (Semen) – Goddess **Kamala**
Shani (Saturn) – Mamsa (Muscles) – Goddess **Bagalamukhi or Kali**

As per the Tastes, with reference to these **Shaktis or Goddesses** these are:

Surya (Sun) – Pungent tastes – Goddess **Bhuvaneshwari**
Soma (Moon) – Salty tastes – Goddess **Lalitha**
Mangal (Mars) – Bitter tastes – Goddess **Bhairavi**
Budha (Mercury) – Mixed tastes – Goddess **Matangi**
Brihaspati (Jupiter) – Sweet tastes – Goddess **Tara**
Shukra (Venus) – Acid or Citric tastes – Goddess **Kamala**
Shani (Saturn) – Astringent tastes – Goddess **Kali or Bagalamukhi**

For these **Dhatus or tissues** and **Doshas or humors** and tastes, these will now be described, as per the Goddesses and their Mantras and Doshas.

The **planets, dhatus or tissues and doshas or humors** can also be used along with the seed-mantras of the Goddesses also to increase their respective **doshas, tissues (dhatus) or planetary rulers**.

Seed mantras are a great way to relate to the sacred energies of the planets, through the goddess or Mother nature personified. Their mantras and correlations are given below, with regards to their powers.

These are:

GODDESS:	DOSHA:	MANTRA:
KALI	VATA (WIND)	KREEM
TARA	KAPHA (WATERY)	STREEM
BHAIRAVI	PITTA (FIERY)	HAUM / HSRAIM
BHUVANESHWARI	PITTA (FIERY)	HREEM
CHINNAMASTA	PITTA (FIERY) OR VATA (WIND)	HAUM, HREEM
MATANGI	ALL DOSHAS	AIM
DHUMAWATI	VATA (WIND)	DHAUM / DHOOM
BAGALAMUKHI	VATA (WIND)	HLREEM / HLEEM
KAMALA	KAPHA (WATERY)	SHREEM
LALITHA	KAPHA (WATERY)	KLEEM

A description of the mantras in brief follows:

KREEM

Kreem (Cream) is the power of the Goddess Kali and Saturn. It increases Vata and also negates any bad energies around us. It gives us powers of action and space.

STREEM

Streem (Stream) is the power of the Goddess Tara, and relates to Jupiter. It helps to take us beyond difficulties or problems. It has a Kapha-type nature as relating to water, and the idea of the goddess taking us across the waters or oceans of misery.

HAUM / HSRAIM

Haum (Our-M) and Hsraim (His-raym) have the energy of Mars and fire, that can both protect us as an armor (raksha-kavacha), and also ward off negativities around us, especially negative astral entities called *asuras*. It relates to goddess Bhairavi and has a strong Pitta-energy.

AIM

Aim (As in “I’m” is a powerful mantra that gives us wisdom and attraction. It relates to buddhi (intellect) and is Tridoshic (balanced all three doshas), but like the herb Brahmi, can over-stimulate Vata in excess, causing us to think too much and become too analytical. It relates to Goddess Matangi and planet Mercury, called Budha (Wise One), giving us the power to think for ourselves and create our own infinite wisdoms and insights on an inner level.

HREEM

Hreem is the mantra of love, the heart and divine light. It relates to the goddess as Mahamaya or great illusion and also the light of the Sun, and preserver-god, Vishnu. Hreem gives us emotional capacity and inner wisdom. It has a pitta-type nature and energy.

DHAUM / DHOOM

Dhaum (Dhowm) or Dhoom is the smoke-mantra that relates to planet Rahu, or in some cases, planet Ketu (called Dhuma-ketu, “smokey ketu”). It seeks to obscure and hide us from negative problems, and relates to incense at a subtle level and the smoke of offerings. It has a Vata energy and is Goddess Dhumawati, the crone goddess that protects us from the miseries of materialism and seeks to take us beyond them, to the realm of sunyata (void).

HLREEM / HLEEM

Hl-reem or Hleem have powers of sthambhana or paralysation. They seek to stop negative powers around us and has a Vata energy, as deficient or excess Vata causes strokes and paralysis. It is Goddess Bagalamukhi, who keeps us away from enemies by causing their speech and motions to be silenced and rendered immobile, and relates to Planet Saturn, and yet also Mars as the yellow Goddess and energy of Mars as the warrior. So it can have a Pitta energy also, causing us to burn. It can consume or paralyze our enemies.

Hlreem contains the sound of “lree”, which is one of the vowels of the Sanskrit alphabet, said in various ways. Although written here in the normal way, using the consonant “ra” with the long-vowel “ee” – it creates the same sound as vowel “lree”, which is why we mention it here, and relates to contraction and expansion.

It can also be said as “*Hlrrm*” or “*Hlroom*”.

SHREEM

Shreem has a Kapha and Moon-like power of calm, peace and grants us sincerity, devotion and wealth. It relates to Goddess Lakshmi, wife of Vishnu the preserver. She is also called Kamala (Lotus), which is associated with sattvas (purity), good fortune, creation and also inner light and realization. It also has a Venus energy, but on a more sattvic or pure level. It builds ojas (vitality) and nourishes all tissues.

KLEEM

Kleem (Cleam) is much like Shreem, however relates more to Kama (desire) and attraction. It relates to Goddess Lalita Tripurasundari and has the energy of Venus, which is desire, but also of the Moon. It gives us what we want, as it has mohan-shakti (power of attraction). It has a strong Kapha-energy relating to sexual fluids.

These can be used to strengthen the ***doshas in the planetary energies of healing as well as the planets and their own powers in healing.***

VĒDIC CHANTS TO THE MAHAVIDYAS:

The Vedas contain many older and more powerful chants to the mahavidyas, which can be used along with their bija-mantras mentioned before, and also with respect to the planets the Goddesses rule.

The below mantras can hence be used to strengthen various tissues in the body, according to the planets, by using the mantras given beforehand, and also along with these mantras following, with regards to the planets, thus:

Surya (Sun) – Asthi (Bones) – Goddess **Bhuvaneshwari**, mantra **HREEM**
Soma (Moon) – Rakta (Blood) – Goddess **Lalitha**, mantra **KLEEM**
Mangal (Mars) – Majja (Marrow or Nerves) – Goddess **Bhairavi**, mantra **HSRAIM**
Budha (Mercury) – Rasa (Skin) – Goddess **Matangi**, mantra **AIM**
Brihaspati (Jupiter) – Meda (Fat) – Goddess **Tara**, mantra **STREEM**
Shukra (Venus) – Shukra (Semen) – Goddess **Kamala**, mantra **SHREEM**
Shani (Saturn) – Mamsa (Muscles) – Goddess **Bagalamukhi** or **Kali**, mantra **HLEEM**

Simple Planetary mantras can also be used, as follows:

Surya (Sun) – OM HRAAM HREEM HRAUM SURYAAYA NAMAHA
Soma (Moon) – OM SHRAAM SHREEM SHRAUM CHANDRAAYA NAMAHA
Mangal (Mars) – OM KRAAM KREEM KRAUM KUJAAYA NAMAHA
Budha (Mercury) – OM BRAAM BREEM BRAUM BUDHAAYA NAMAHA
Brihaspati (Jupiter) – OM GRAAM GREEM GRAUM GURUWE NAMAHA
Shukra (Venus) – OM DRAAM DREEM DRAUM SHUKRAAYA NAMAHA
Shani (Saturn) – OM PRAAM PREEM PRAUM SHANAYE NAMAHA
Rahu (North Lunar Node) – OM BHRAM BHREEM BHRAUM RAHAWE NAMAHA
Ketu (South Lunar Node) – OM STRAAM STREEM STRAUM KETWE NAMAHA

Before understanding the Vedic chants to the Goddesses, we first have to understand how they relate and connect to the Vedic deities, and why these mantras can be used for them and thus the planets they represent.

We note in the following that the Goddess Prishni (meaning spotted), is the spouse of Rudra or Shiva in the Vedas and Mother of the Maruts, the Yogi-Gods, and is actually the Goddess Kali, for example.

The Maruts are male forms of the mahavidyas, numbering Ten, born from Rudra-Shiva. The meaning of Prishni (“spotted”) is the supreme goddess Kali is the black night sky, in which are all the stars (her garland of skulls).

The Maruts invoked here are ofcourse the male forms of the mahavidyas, mentioned before, as Kali, Tara etc.

An overall chant to them can be used, as below:

Sanskrit:

**vaasheemanta rshthimanto maneeshinah sudhanvaana ishumanto
nishangihah
svashvaa stha surathaah prshnimaatarah svaayudhaa maruto yaathanaa
shubham**

Translation:

“Armed with your daggers of wisdom, armed with spears, armed with your quivers, armed with arrows and auspicious bows. You have good horses, O ones whose Mother is Prishni (Kali), with auspicious weapons, O Maruts, go to victory!
Rig Veda.V.57.2

Kali and Lalita Tripurasundari as Supreme Asura-slayers:

It is well-known that the Supreme demon-slaying forms of the Goddess in the Puranas and Tantras (ancient history and occult books) are Lalita and Kali, of the Srividya and Kaula Tantric sects, respectively.

Here, a verse that invokes Indra (Mahakala or male form of Kali in the Vedas) and Soma (The Blissful Seer Sundara, male counterpart of Lalita) in unison in battle. It thus reflects later ideas of Kali and Lalita, their shaktis or powers, being the desired forms of the Goddess of the two Tantric sects, that had their origin in the Veda.

Sanskrit:

**Indraasomaa tapatam raksh ubjatam nyarpayatam vrshanaa tamovrdhah
paraa srneetamachito nyoshatam hatam nudethaam ni shisheetamatrinah
(swaha)!**

Translation:

“Indra and Soma, destroy the demonic enemies, O bulls, send down those who add darkness to darkness. Destroy and kill the fools - burn them up: chase them away and pierce the evil ones!” **RV.VII.104.1**

Kali:

Indra is the Supreme Deity, male counterpart of Kali in the Rig Veda, and Kali is a form of Indrani as Shachi, his spouse. This verse that extols Indra as the Supreme being - the lord of the Maruts, thus extols Kali, his Shakti, as the First and thus greatest Mahavidya.

***These mantras can hence be used to pacify Kali's male-counterpart
Mahakala form of Shiva, and herself, which correspond to Planet Saturn.***

Sanskrit:

Satyamit tan na tvaavaananyo asteendra devo na martyo jyaayaan

Translation:

“It is true that no-one else is like you, O Indra - no deity or mortal is greater than you.” - **RV.VI.30.4**

As noted, Prishni (meaning spotted), is the spouse of Rudra and Mother of the Maruts. The Maruts are male forms of the mahavidyas, numbering Ten, born from Rudra-Shiva. The meaning of Prishni is the black night sky, in which are all the stars (her garland of skulls).

Indra is thus the male-form of Kali in the Vedas, and Prishni and Indrani are also her forms and name also, as per the Vedas.

It also means as the Tenth Mahavidya or the Black Sky or Night, she has within her all of the other Nine Mahavidyas - who appear as the navagrahas or nine planets.

Sanskrit:

namasyaa kalmaleekinam namobhirgrineemasi tvesham rudrasya naama sthirebhirangaih pururoopa ugro babhruh shukrebhih pipishehiranyaih

Translation:

“We bow to the great god with reverence, we extol the brilliant name of 'Rudra'. With strong limbs, and having many forms, Ugra, the tawny adorns himself with decorations of Shining Gold.” -**RV.II.36.8-9**

Kali is the Goddess night. Swami Satyananda Saraswati in his book on **Kali Puja** translates Kali as "One who removes darkness". Kali here as the Divine Tamas is thus the transcendental light, that removes or takes away darkness, or tamas.

Sanskrit:

orvaprāa amartyāa nivato devyudvatah jyotishāa baadhatetamah

Translation:

“The immortal Goddess, she fills the vast, high and low places: She destroys tamas (darkness) with her Light.”

Chinnamasta:

The Vedic god Indra is also the conqueror or victor. In the Vedas, he\ conquers the maya (illusion, the creation) and the self (swa), and thus has gone beyond the ego also - of which he has destroyed or conquered. This is the great gift that Chinnamasta - the Vajrayogini or Paradakini who holds all Yoga powers grants.

Vajrayogini means “Lightening Yogini” and Paradakini means “Transcendental Dakini” – a Dakini or Yogini being a female practitioner of Yoga, and also a demigoddess as an attendant to the great forms of the Goddess, as Kali and Chinnamasta. Here, Chinnamasta represents the leader of these Yogini or Dakini forces, which are akin to the Maruts of the Vedas, of which are under the power of the god Indra, who rules them, and who are his emanations also.

Indra as noted, is the male-form of the Goddess Kali, the Supreme of the Mahavidyas, and thus wins the Self or the Soul, thus is the Self-God and Yogi-God of the Vedas, and applicable hymns to hymn thus address him as such.

By controlling the senses and winning the self, through conquering the Cosmos (inner senses and the outer world of appearances), we become Chinnamasta and have mastery over the senses, thus attain the yoga shaktis or siddhis – the mystic powers of Yoga.

Thus, Indra as the Supreme Yogi or “Parayogi” thus relates to the power of Chinnamasta, the Para-yogini and Dakini, who also has these powers and functions in Tantra.

The following mantra from the Rig Veda can hence be used for her:

Sanskrit:

***Vishvajite dhanajite svarjite satraajite nrjita urvaraajite
ashvajite gojite abjite bharendraaya somam yajataaya haryatam***

Translation:

“The conquerer of the Universe (creation); Conquerer of the Self (Swarjit), winner of wealth, winner forever, conquerer of men and fields, Conquerer of the Horses (ie. Sense-organs), of Lights, of Waters - to Indra, the holy, offer the immortal elixir!” - **RV.II.22.1**

Indra here has a special discus that beheads the demon Vala.

This relates to Chinnamasta, who is also beheaded. Vala or Vritra is Indra's father in the Vedas. Vritra means “obstruction”.

The Father as per texts as Brihadaranyaka Upanishad text is stated to be the Mind or Ego. Indra thus beheads himself, is the teaching. Chinnamasta is the Vritraghni, the “slayer of Vritra”:

Sanskrit:

avartayat sooryo na chakram bhinad valamindro angirasvaan

Translation:

“Indra sent forth his chakra (discus) like the Sun, and killed Vala when aided by the Angirasa seers.” - **RV.II.11.20**

Rakini and Dakini (Attendants of Chinnamasta):

The Ashwins are the Divine Horse-men. They personify the Ida and Pingala Nadis in the body, the Left Lunar and Right Solar currents in the body in Yoga, are taught the science of Soma or Madhuvidya by the Seer known as Dadhyak Atharvana. He is also known as Kabhanda Atharvan in Brihadaranyakopanishad - also his later name.

The two twin horsemen, the Ashwins thus correspond to the demigoddesses Dakini and Varnini, the attendants of Chinnamasta.

Here the Ashwins' "shaktis" or powerful feminine counterparts are invoked - namely Dakini and Varnini, the two attendant-goddesses of Chinnamasta, that stand either side of her, drinking her blood.

The Ashwins, like them, are also Lords of all Yogic powers.

Here we see examples of Yoga powers and beings like the Dakinis, worshipped in the Rig Veda.

Soma or Madhu is also Food. Soma is the special juice of immortality that is drunk by the Gods. The latter is liquid-food, honey - more specifically the Soma juice that flows as ambrosia from the head region of Crown Chakra in Yoga.

The Seer Dadhyak, like Chinnamasta feeding her Dakinis, must first be be-headed in order to teach this to Ashwins (thus feed them). This Rig Vedic tale is thus the origin of the Chinnamasta story, and also explains it in more detail – as she is said to have cut off her own head, in order to feed her attendant goddesses – Dakini and Rakini, in the Tantric texts.

Sanskrit:

***praacheemu devaashvinaa dhiyam me.amrdhraam saataye krtam
vasooyum***

***vishvaa avishtham vaaja aa purandheestaa nah shaktam shacheepatee
shacheebhih***

Translation:

Bring into creation, my tireless meditations that ask for wealth, Shining Ashwins. Grant us high spirits in battle, and with your Shaktis, Lords of Shakti, assist us.-
RV.VII.67.5

We can hence use her mantra to summon the serpentine energies of the planet Ketu, the serpent who has lost his head, but remains immortal and living.

Ketu also has the mystic powers of Yoga, and here the mantra to the Ashwins can be used to invoke his power through Chinnamasta, who

represents the serpent who's head is cut off – symbolising the untapped powers of the serpent itself, who is now unleashed.

Tara:

Tara Mahavidya is spouse of Brihaspati or Jupiter also known as Akshobhya form of the god Shiva. The second verse here is by her son - Bharadvaja Rishi.

It calls upon the Divine Fire (also known as Narashamsa or Brahmanaspati in his Brihaspati aspect), as Mother and Father in the form of the Saviour.

The first mantra below is by Rishi Kashyapa and appears in the start of the famed Durgasukta, a hymn to the Goddess Durga, a form of Kali. It asks that the Divine Fire or the Self, take us beyond all miseries, as a ship across the ocean. This is the power of Tara, and thus these mantras can be used in her invocation.

Sanskrit:

jaatavedase sunavaama somam araateeyato ni dahaati vedaa sah nah parshat ati durgaani vishvaa saaveva sindhum durhitaatyagnih

Translation:

We offer the celestial beverage to the knower of all births - may he consume the wisdom of our enemies. May he takes us through all troubles and difficulties, like a ship across the ocean. - **RV.I.99.1**

Sanskrit:

Tvam trata tarane chetyo bhuh pita mata sadamin manushanam

Translation:

“May you be our Saviour, Protector, Father and Mother of mortals forever.”
RV.VI.1.5

Tara Kavacha (Protection Mantra of Tara):

Sanskrit:

brhaspatirnah pari paatu pashchaadutottarasmaadadharaadaghaayoh

Translation:

“Brihaspati protect us from the rear, and from above and below from harm!”
RV.I.42.11

These mantras can hence be used to invoke the protecting power of planet Jupiter, the planet of wisdom and grace, who guides the Gods himself, as their Guru.

Tara provides the force through these Vedic mantras to work with her energies and give strength to Jupiter and his grace.

Bhairavi:

Bhairavi is wrathful form of Rudra's (Shiva;s) spouse or Prishni / Goddess Kali as the Firey-form and wrathful form of Speech, known as Vak or Saraswati in the Vedic texts.

She is the ego-destroying Vritraghni (slayer of demon Vritra), in her Ghora (terrifying) aspect, she is Bhairavi - with her path of gold or inner illumination - being Kundalini shakti, the serpent-power of enlightenment in Yoga (**RV.VI.68.7**).

She is another form of Kali or Durga as the spouse of the wrathful Rudra, the lord of wrath in his form as Lord of Yajna and Chants or speech (RV.I.43.4-5). It thus relates to Bhairavi, the wrathful or firey form of speech again. Yet again we have the idea of the illuminating force of Kundalini as Gold – the great Yogic power of enlightenment.

Rudra here as medhapati- lord of sacrifice or offering - also represents the offering of the Divine Ego to the Supreme. Bhairavi is the shakti or female power aspect that makes this manifest.

Sanskrit:

***uta syaa nah sarasvatee ghoraa hiranyavartanih
vritraghnee vashthi sushthutim***

Translation:

“Indeed, this celestial Ghora (Frightening) Saraswati with her path of Gold, the destroyer of the Obstruction (Vritraghni), claims our praise!” - **RV.VI.68.7**

Sanskrit:

***Gaathapatim medhapatim rudram jalaashabheshajam tachchamyoh
sumnameemahe yah shukra iva sooryo hiranyamiva rochate shreshtho
devaanaam vasuh***

Translation:

“To Rudra, Medhapati (lord of sacrifice), Gathapati (lord of chants), and (who is lord) of great medicines - we pray for health and vitality. He is effulgent like the Sun, shining gold. He is the best of the Gods!” **RV.I.43.4-5**

Mantras here can be used to strengthen Bhairavi, who relates to the mars energy, and thus to the blood system in the body, and can also help cure such ailments.

If Mars is weak in a person's chart, then these mantras also help to strengthen him, through her powers.

Matangi:

Matangi is the form of Indra's spouse as the Outcaste or Chandala, and relates to wisdom, especially higher wisdom or intellect (buddhi). She is the form of the wisdom-goddess Saraswati that also corresponds to Vritraghni (goddess as slayer of Vritra; female Indra), as being the Brahmin-slayer she is also the Chandala, or outcaste goddess. This is because in India, it is said that one who kills a Brahmin or priestly caste, becomes an outcaste (chandala), for the sin of killing a Brahmin, even if he acts in a bad manner.

This is also a form of Bhairava and thus Bhairavi - Bhairava being the form of Indra or Shiva that slays the Brahmin and thus becomes a Chandala, as the demon Vritra was reported to have been a Brahmin caste.

Whereas Bhairavi is speech - Matangi is the wisdom form of this Ghora Saraswati ("wrathful goddess of speech"). She imparts Divine Wisdom to her devotees.

She is thus the Supreme or para-form of Saraswati, and thus is extolled as Saraswati the Asuri or Mighty One or Greatest Saraswati. Saraswati nadi is also praised.

Sanskrit:

Indra kratum na aa bhara pitaa putrebhyo yathaa

Translation:

"O Indra, give us wisdom as a father gives wisdom to his sons." -**RV.VII.32.26**

Sanskrit:

***brihadu gaayishe vacho asuryaa nadeenaam
sarasvateemin mahayaasuvriktibhih stomairvasishtha rodasee***

Translation:

"I sing a mighty praise, as she is the Supremest, the supreme of all Nadis. I shall praise Saraswati with hymns and chants, and Rodasi, O Vasishtha." -
RV.VII.96.1

Rodasi is another name for her here.

Matangi thus relates to Budha or Mercury, as buddhi)intellect) of the highest aspect, or the "outcaste aspect" – that is, transcendental wisdom

or Atmajnana (Self-wisdom), which is considered the highest form of wisdom in Hinduism.

Mantras here can be used to worship her and thus strengthen the power of Mercury, and thus the skin and nervous system.

Baglamukhi:

Bagalamukhi is the power of Indra as the vajra or thunderbolt, his weapon, in the mantra Hlireem. Hreem is the Sun and the vajra aspect of La, when added, makes it the paralysation mantra (sthambhana mantra). She is the “Hiranyendra Shakti” or the power of the Golden Indra, that seeks to blind and bind our enemies and their speech.

Here Indra and his vajra or thunderbolt (personified as Goddess Bagalamukhi) are extolled in their yellow or golden forms - his shakti. It is thus an invocation to the great Yellow-Goddess, Baglamukhi.

Sanskrit:

***so asya vajro harito ya aayaso harirnikaamo hariraagabhastyoh
dyumnee sushipro harimanyusaayaka indre ni roopaaharita mimikshire***

Translation:

“His is the metallic thunderbolt, golden and gold-coloured, very dear and in his yellow arms.

Effulgent with strong teeth, destroying with it's golden rage. In Indra are all golden forms.” **RV.X.96.3**

Bagala’s mantra and the above can be used for the wrathful aspects of Saturn, and also warding off diseases and negative energies around us in general. It can also be used to strengthen the power of the Sun and the heart, and in diseases, can be used for strokes and paralysis to reverse them, and in Parkinson’s Disease, to stop shaking.

Lalita Tripurasundari:

Lalita is the goddess Sundari, shakti of Sundara, the blissful form of Indra or Shiva as the Moon, Divine Seer and Youth who personifies the crown Chakra in Yoga - the realm from which the Formless Absolute (Nirguna Brahman) comes and from which the Trinity and Three Realms of Hindu cosmology (Heaven, Atmosphere and Earth) are born.

These verses to Soma (Moon) as the Supreme, thus relates to the Tantric school of the Srividya doctrine and the Goddess Lalita, as the Supreme Origin (as Ananda), as per Srividya Traditions, one of the schools of occult Tantra that

specifically relates to her and her worship.

Sanskrit:

***pitaa devaanaam janitaa sudaksho vishthambho divo dharunah prthivyaah
Rshirviprah puraetaa janaanaam rbhurdheera ushanaa kaavyena***

Translation:

"Father and generator of the gods, the skillful, the Pillar of the Heavens (ie. Shiva-Linga) and supporter of Earth. Rishi and Illuminated Sage, greatest of people, apart and wise, Ushana (Planet Venus) in knowledge" **-RV..IX.87.2-3**

Sanskrit:

***somah pavate janitaa mateenaam janitaa divo janitaa prthivyaah
janitaagnerjanitaa sooryasya janitendrasya janitota vishnoh***

Translation:

'Father of sacred chants, Soma flows onwards, the Father of the Earth, Father of the Celestial region: Father of Agni,(Skanda) the creator of the Creative Sun, the Father who gave birth to Indra (Shiva) and Vishnu (Preserver)' **-RV.IX.96.5**

The above mantras can be used for both Venus and the Moon, to strengthen their powers, and thus strengthen the mind of individuals, through the power of the goddess Lalita, who relates to them.

Dhumavati:

Dhumavati is the older form of Kali and thus the first mantra here can be used for her. She is the grandmother-goddess and the crone.

The second mantra refers to a goddess called Aditi - but as Primal Reality. Aditi also comes from the root 'Ad' (to eat) and thus is the Eater or Consumer (of the Soma or Ego, as Fire). It relates to the idea of Dhumavati as the Eater of Indra or Shiva as per the Tantras, as it is said she swallowed her own husband (representing the Soul dissolving into Supreme Consciousness).

As the primal reality, and eater, it relates to Dhumavati as the primeval chaos or smoke, from which Kali and all others originate. She is also the prana or Life-force that pervades and yet is beyond all.

Dhumavati is also portrayed in the Vedas as a widow-goddess and represents Rahu, the smokey-demon planet causing eclipses to the Moon.

As such, the below mantras can be used through her to increase her energy, and also pacify the planet Rahu. But, it can also be used for Ketu also, as both relate

to the serpent Vritra, the demon of the Vedas that also represents the husband of Dhumawati, in her Vedic form as goddess Danu.

Sanskrit:

***aditirdyaauraditirantarikshamaditirmaataa sa pitaa sa putrah
vishve devaa aditih pañca janaa aditirjaatamaditirjanitvam***

Translation:

“She who is Primal Reality (and Eater, of Shiva) is Heaven, She who is Primal Reality is the Atmosphere, She who is Primal Reality is Mother (Mata), Father and the Son. She who is the Primal Reality is the Universal Deities, She who is Primal Reality is the Five Races, She who is the Primal Reality is all that has been and will take birth.” - RV.I.89.10

Bhuvaneshvari:

Bhuvaneshvari is the Sun-Goddess form as Gauri, the Golden One.

The great Gayatri-mantra to the Sun god that invokes the three regions, and the Divine Sun, thus relates to her, and thus can be used to strengthen the power of the Sun-God, that also relates to our organ of the heart in Ayurvedic astrology.

Sanskrit:

***(Om bhur bhuvah svah) tat saviturvarenyam bhargo devasya dheemahi
dhiyo yo nah prachodayaat-***

Translation:

We meditate on the celestial Sun, so that he may stimulate our intelligence.

RV.III.62.10

As the mantra of the Sun, and of Bhuvaneshwari, the great Goddess, the Gayatri mantra above can also be used to give power to all of the planets, and can be chanted on Sundays.

Kamala:

Kamala, meaning “Lotus”, is the most famed form of Indrani, the wife of Indra as Shachi.

In Vedic times, Indra and Indrani have many forms - from wrathful to peaceful -

so this idea is seen previously in the former discussed Mahavidyas, where Vishnu is a form of Shiva (Indra) and thus lakshmi or Kamala of Indrani's (Shakti or Kali's) aspect.

These mantras to Indra that invoke him for wealth and blessings of prosperity and other blessings. It asks Indra as the Divine father-mother figure (as we see in the hymns - already shows the idea of Shiva and his wife Kali as forms as per Mahavidyas), to grant these and aid in gaining wealth.

Kamala here as Indrani can thus be invoked by such mantras.

Sanskrit:

***uta prahaamatideevyaa jayaati krtam yacchvaghnee vichinotikaale
yo devakaamo na dhanaa runaddhi samit tam raayaasrjati svadhaavaan***

Translation:

“Indeed, by celestial intelligence, he creates victory, when he, a gambler collects his winnings in time. Divinely-desired, he overwealms the offerer who does not withhold his riches, with wealth” - **RV.X.42.9**

Sanskrit:

***Vasyaanindraasi me pituruta bhraaturabhuñjatah
maataa chame chadayathah samaa vaso vasutvanaaya raadhasa***

Translation:

“O Indra, you are more to me than a Father or a nasty brother is. You are my Mother, O Gracious lord, appear to grant me wealth.” - **RV.VIII.1.6**

Sanskrit:

***ashvaavantam rathinam veeravantam sahasrinam shatinamvaajamindra
bhadravraatam vipraveeram svarshaamasmabhyamchitram vrshanam
rayim daah***

Translation:

“Rich in horses, vehicles and heros, strong thousand and hundredfold, Indra with heroic Seers and auspicious troops, light-winning, grant us mighty resplendant wealth!” **RV.X.47.5**

As Kamala relates to the planet Venus, these mantras can be used to strengthen the powers of planet Venus, and also the sexual vitality in our bodies, and bring us wealth and prosperity through her powers.

With regards to the Nakshatras mentioned before, these Goddesses and their respective planets can be used, along with their Mantras for the effects of such Nakshatras (by their Lords of Planets) and strengthen them also.

We hence hence refer to the tables mentioned before, to refer to the rulers

of the Nakshatras, and strengthen them via their Rulers, corresponding to both the Goddesses and their powers and by their Vedic mantras given.

CHAPTER XI:

THE UPADOSHAS OR SUB-DOSHAS AND THE PLANETS

As we have described the ***Goddess, the Forms of Vishnu and the Planets, as well as their Doshas*** above, we now relate these planets to their **Upadoshas or Sub-Humors**.

These are again:

Vata Dosha:

Prana-Vayu – Rules Nutrients for body and mind (Mind, Head)

Udana-Vayu – Rules Exhalation and speech (Neck, Head)

Vyana-Vayu – Rules Flow of blood (Chest, Arms, Hands)

Samana-Vayu – Rules Inhalation and digestion (Stomach)

Apana-Vayu – Rules Discharge of ama (toxins) (Legs, Sexual organs)

Pitta Dosha:

Sadhaka-Pitta – Rules the Nervous system and Brain

Alochaka-Pitta – Rules light through the Eyes

Bhrajaka-Pitta – Rules the heat in the Skin-region

Pachaka-Pitta – Rules the Fire of Digestion

Ranjaka-Pitta – Rules the Blood system and liquid excretory systems

Kapha-Dosha:

Tarpaka-Kapha – Lubrication of the Brain, Head and Spine

Bodhaka-Kapha – Lubrication of the tongue and sensory head organs

Sleshaka-Kapha – Rules the Lubrication of the joints

Kledaka-Kapha – Rules the Lubrication of the Digestive system

Avalambaka-Kapha – Rules the Lubrication of the heart and lungs

Specifically here, the **Moon** controls the **Head Region and Circulatory**; the **Planet Jupiter** controls the **Neck region**; the **Sun** controls the **Chest-region**; the **Planet Mars** controls the **Digestive Fire and Lower-body** and the **Planet Venus** controls the **Sex-organs of the lower body and sexual fluids**. The **tongue and upper-palate** are controlled by **Mercury** as the planet of buddhi or intellect.

Rahu and Ketu would control the **skin**, being of a serpentine nature, as also

Mercury since he relates to the **Rasa or Skin tissues**. This is noted in the previous section on the Goddesses and their powers as per the Planets.

Saturn the negative planet controls the **excretory system**.

We won't go into detail here, but one can study these and their effects, given this line of thought. One can examine these in more detail through an in-depth study.

Here, we will provide just the **examples of how to correlate them through these connections**.

But for a general rule, the **Moon (Soma)** controls the **Pranavayu, Sadhaka Pitta and Tarpaka-Kapha** being the head-region.

The **Planet Jupiter (Brihaspati)** controls the **Udanavayu and the Bodhaka-Kapha**, being in the neck-region with speech-breath and the origin of the tongue.

NOTE however that these have many crossovers and this line of correlation is based on the PLANETARY RULERSHIP OVER BODILY REGIONS, not specific to these DOSHAS PER SE, but their BODILY REGIONS ALONE.

CHAPTER XII:

NAKSHATRAS AND THE REGIONS OF THE BODY

Now that we have discussed the various aspects of the Goddess or **Shakti** in relation to the **Doshas, Tissues and Tastes as well as their Planetary Relationships**, we now return to the Nakshatras or Lunar Mansions.

As noted, the Nakshatras are noted by the location of the Nakshatra or Constellation itself in relation to one's **Chandra-Lagna** or Moon-Sign (location of the Moon in one's **Rashi** or Star-Sign). This is not to be confused with the Bhavas or Houses, but the **Rashis or Star-Sign within the Bhava or house.**

Nakshatras also rule various regions the body also. These are described as follows- again we will leave in their **planetary rulers (graha) and dosha or humor** counterparts to help understand these.

These can be interesting to take note, as people born under certain Nakshatras may suffer various ailments relating to these parts of the body, if the planets and houses they fall in also conflict or are negative houses. The Nakshatras themselves give us an imprint of the individual and hence the problems they may suffer from.

Here we will discuss the **Marma and Pressure-points** with relation to the Nakshatras and also the **Upadoshas or Sub-humors**.

NOTE: Please refer to advanced books on the subject of **Marmas** or **Indian Pressure-points** with regards to these, for a more detailed explanation.

1. Ashwini. Ruled by Ketu (South Lunar Node) and of Vata-Dosha (Wind).

*Ashwini rules the **Top of the Feet** with regards to the body. It hence relates to such **Marmas or Pressure-points** such as the **Kshipra Marma** (located behind the Big-toe on the top of the feet). This rules the **Avalambaka Kapha** or **Lubrication of the Heart and Lungs.***

2. Bharani. Ruled by Venus (Shukra) and of Pitta-Dosha (Fiery nature).

*Bharani rules the **Sole of the Foot**, with regards to the body. It relates to the **Marmas or pressure-points** at the bottom of the feet, such as the **Talahridaya Marma** (in middle of the front of the foot), ruling the **Bhajraka Pitta or blood circulation and Vyana-Vayu or breath-power of circulation**.*

3. Krittika. Ruled by Sun (Surya) and of Kapha-Dosha (Watery)

*Krittika rules the **Head-region** and hence relates to the **Head-Marmas or pressure-points**. There are **Ten Main Head-points**, but the main are the **Simanta** (has various points) including the **Adhipati** (at the middle of the skull). These rule the **Sadhaka-Pitta or power of thought and Tarpaka-Kapha or brain lubrication**.*

4. Rohini. Ruled by Moon (Chandra) and of Kapha-Dosha (Watery)

*Rohini rules the **Forehead region** and relates to such Marmas there, as the **Sthapani** (third eye in between the brows, relating to memory).*

5. Mrigashirsha. Ruled by Mars (Mangal) and of Pitta-Dosha (Fiery)

*Mrighashirsha rules the **Eyebrows** and the **Apanga Marmas** (Eye pressure-points) located in the back of the eyes or of the Brow. It controls the **eye-sight** etc.*

6. Ardra. Ruled by Rahu (North Lunar Node) and of Vata-Dosha (Wind)

*Ardra rules the **Eye-region**, and **Avarta Marmas** that relate to the Eyes, located in the Centre of the Brow. It hence relates to Sight.*

7. Purnavasu. Ruled by Jupiter (Brihaspati) and of Vata-Dosha (Wind)

*Purnavasu relates to the **Nose** and hence **Phana-Marmas** which relate to the Nose, located at the side of the nose. These help with **smell**.*

8. Pushya. Ruled by Saturn (Shani) and of Pitta-Dosha (Fiery)

*Pushya relates to the **Face** and to the **Facial Marmas** such as the **Sringataka Marmas** located both at the **top of the mouth and top of cheeks my nose** on the outer of the body. It relates to **Bodhaka Kapha or lubrication of the tongue**.*

9. Ashlesha. Ruled by Mercury (Budha) and of Kapha-Dosha (Watery)

*Aslesha rules the **Ears** and hence relates to the **Vidhura or Ear-Marmas**, located behind each ear. These improve **hearing and help clear the ears**.*

10. Magha. Ruled by Ketu (South Lunar Node) and of Kapha-Dosha (Watery)

*Magha rules the **Lips and Chin** region and hence the **power of speech**. Any **Marmas relating to speech** therefore relate to this region.*

11. Purva Phalguni. Ruled by Venus (Shukra) and of Pitta-Dosha (Fiery)

*Purva Phalguni rules the **Right Hand** and hence rules such **Marmas of the Right Hand** such as the **Talahridaya** (centre of the hand), relating to **circulation, lungs and heart**. The right side is **The God (Shiva) and the Sun** in Yoga.*

12. Uttara Phalguni. Ruled by Sun (Surya) and of Vata-Dosha (Watery)

*Uttara Phalguni rules the **Left Hand** and hence **Marmas of the Left-Hand** such as the **Talahridaya** (centre of the hand), relating to **circulation, lungs and heart**. The Left side of the body is the **Goddess and Moon** in Yoga.*

13. Hasta. Ruled by Moon (Chandra) and of Vata-Dosha (Windy)

*Hasta rules the **Fingers** and hence any **Marmas relating to the fingers and fingertips**.*

14. Chitra. Ruled by Mars (Mangal) and of Pitta-Dosha (Fiery)

*Chitra rules the **Neck-region** and hence **Marmas of the neck**, such as **Nila or Throat-Marmas** and the **Manyu or Upper-throat Marmas**. These rule the **Bhajraka Pitta** (heat through skin) and the **Bodhaka Kapha** or lubrication of the mouth respectively.*

15. Swati. Ruled by Rahu (North Node) and of Kapha-Dosha (Watery)

*Swati rules the **Chest-region** and hence **Marmas relating to the chest**. Such **Marmas** generally relate to the **circulatory system, heart, lungs and breathing**. These include **Hridaya or Heart-Marma** in the centre of the chest.*

16. Vishakha. Ruled by Jupiter (Brihaspati) and of Kapha-Dosha (Watery)

*Vishaka rules the **Breast region**. These are two **breast-marmas** in Marma-therapy.*

17. Anuradha. Ruled by Saturn (Shani) and of Pitta-Dosha (Watery)

Anuradha rules the **Stomach-region** and **Stomach-Marmas** such as **Nabhi-Marma** and **Basti-Marma** relating to the **digestive system** and the **bladder and waters in the body (Kledaka Kapha)** respectively.

18. Jyeshtha. Ruled by **Mercury (Budha)** and of **Vata-Dosha (Wind)**

Jyeshtha rules the **Right Torso** and hence **Marmas of the Right torso**. These are such as **Katikataruna** and **Kukundara Marmas** located here on the buttocks. These control **Sleshaka Kapha** or lubrication of the joints and **Ranjaka Pitta** or blood colouring respectively.

19. Mula. Ruled by **Ketu (South Lunar Node)** and of **Vata-Dosha (Wind)**

Mula rules the **Left Torso** and hence the **Marmas of the Left torso**. These are such as **Katikataruna** and **Kukundara Marmas** located here on the buttocks. These control **Sleshaka Kapha** or lubrication of the joints and **Ranjaka Pitta** or blood colouring respectively.

20. Purva Ashadha. Ruled by **Venus (Shukra)** and of **Pitta-Dosha (Fiery)**

Purva Ashadha rules the **Back** and relates to **Back-Marmas**.

21. Uttara Ashadha. Ruled by **Sun (Surya)** and of **Kapha-Dosha (Watery)**

Uttara Ashadha rules the **Waist** and hence **waist-Marmas**, similar to the **Torso-Marmas** can be used, as also **Basti** and **Nabhi** as noted.

22. Shravana. Ruled by the **Moon (Chandra)** and of **Kapha-Dosha (Watery)**

Shravana rules the **genitals** and hence **Marmas of the Genital-region** as also **Basti-Marma** or the **bladder-region**.

23. Dhanishtha. Ruled by **Mars (Mangal)** and of **Pitta-Dosha (Fiery)**

Dhanishtha rules the **Anus** and hence the **Guda or Anal-Marma** which rules the **Apanavayau** and hence waste-products of the body. It is good for removing **ama** or **toxins** from the body.

24. Shatabhisha. Ruled by **Rahu (North Lunar Node)** and of **Vata-Dosha (Windy)**

Shatabhisha rules the **Right Thigh** and hence **Marmas of the Right-Thigh**, such as the **Urvi or Leg Marma of the Right-Thigh**. This rules the **Kapha** or **water-humor** as a whole in the body.

25. Purva Bhadrapada. Ruled by **Jupiter (Brihaspati)** and of **Vata-Dosha (Windy)**

*Purva Bhadrapada rules the **Left Thigh** and hence **Marmas of the Left-Thigh**, such as the **Urvi or Leg Marma of the Left-Thigh**. This rules the **Kapha or water-humor** as a whole in the body.*

26. Uttara Bhadrapada. Ruled by **Saturn (Shani)** and of **Pitta-Dosha (Fiery)**

*Uttara Bhadrapada rules the **Lower legs** and hence **Marmas of the lower-legs** such as the **Janu or Knee** and the **Indrabasti or Leg Marmas**. These relate to the **Sleshaka Kapha** or lubrication of the joints and the **Digestive system ((Pachaka Pitta)** respectively.*

27. Revati. Ruled by **Mercury (Budha)** and of **Kapha-Dosha (Watery)**

*Finally we come to the Revati Nakshatra. This Nakshatra rules the **Ankle-region** and hence the **Ankle-Marmas** such as the **Gulpha-Marmas** on the ankles. These control the **Vyanavayu or circulation of breath in the body** and the **Sleshaka-Kapha** or lubrication of joints in the body.*

These Nakshatras have hence been related to these **Marma or Pressure-points** and the various **parts of the body**. Such problems may hence arise with regards to these **parts of the body** under these Nakshatras.

We can also find them in the body.

NOTE: *Many other Marmas relate to these and one should get a book on Marmas to study these regions in detail. AN OVERVIEW ALONE is given here as a WORKING EXAMPLE ONLY.*

CHAPTER XIII:

TITHIS (LUNAR DAYS) AND AYURVEDIC HEALING

Tithis are Lunar Days, and each of these cycles represents various cosmological and planetary forces at play, which are hence good and bad for various practices.

Here, we discuss them with regards to Ayurvedic healing practices.

There are 30 Tithis in each Lunar Month. They last between 19 and 26 hours each. Half of these Tithis is called a **“Karana”**, which is hence a half-lunar day. There are 11 of these Karanas.

The 30 tithis are divided up into 2 groups, with 15 “tithis” each, corresponding to the **waxing phase of the moon** (called Shukla-paksha or white-half of the moon) and the **waning of the moon** (called Krishna-paksha or dark-half of the moon).

Hence, there are 15 Tithis of the Waning Moon and 15 Tithis of the Waxing Moon, hence totaling 30 Tithis or Lunar Cycles.

These are important in understanding the Vedic time cycles.

We shall now discuss these Tithis here:

1. Pratipat

*Brahma the Creator-God rules this first Lunar-day. It is good for auspicious activities, religious ceremonies and performances etc. **It is a good day to perform Havanas or Fire-ceremonies and purify one’s surroundings.***

2. Dvitya

The deity Vidhatri rules this day, and is a deity of creative influence and impulse.

*It is hence a good day for stabilising things, such as foundations of business, such as business plans or foundations of new buildings, or financial planning etc. In regards to Ayurveda, it is hence a good day **for initial consultations with new clients**.*

3. Triitya

*Vishnu, the deity of preservation rules this third lunar day. It is a good day for grooming and performing such acts as shaving, cutting hair etc. It is hence a good day for **Ayurvedic preparatory practices**.*

4. Chaturthi

*Yamaraja the god of the dead and underworld rules this lunar day. It is a good day for warfare or fighting, for asserting one's powers and defeating enemies-physical and subtle. One can remove obstacles on such a day. With regards to Ayurvedic healing, it is good for such practices as spiritually **removing negative forces that may be at play around one**.*

5. Panchami

*Chandra or Soma, the deity of the Moon rules this fifth auspicious lunar day. It is a good day for practices such as giving medicines and balms, surgery and removing toxins (ama) from the body. It hence relates to **both healing and rejuvenation practices of Ayurveda**, such as svedana (sweating), basti (enemas) etc.*

6. Shashthi

*Karttikeya, the Vedic deity of war and ruler of Mars (Aries) rules this day. It is a good day for bhoga (enjoyment and delight), festivals (utsav) and also meeting of new friends, colleagues and acquaintances. It is hence also a good day to **celebrate one's health and inner-healing** as well as personal and spiritual growth. A thankful day.*

7. Saptami

*This day is ruled by Indra, the King of the Gods or Devas in the Heavens. Here, it is best to create or do deals, buy new items and begin new journeys. One can help change their clinic or buy new products on this day. It is hence a day of expansion. On a Yogic level and can relate **to taking up new tools** for studying and creating new wisdoms.*

8. Ashtami

*This eighth lunar day is ruled by Vasus, the Vedic deities of Light. This is a good day for fighting and attacking one's enemies, as well as for protection or kavacha (armoury). It is important for us to protect the environment around us in Ayurveda, to maintain a sattvic or pure environment. On this day, one can hence help strengthen that **and maintain the sattvic or pure environment.***

9. Navami

*Navami or the Ninth Lunar day is ruled by the Naga or Serpents. It is the day of violence, to kill and destroy one's enemies. It is a good day to burn old and discard unwanted objects, as well as thoughts on this day. They can keep us in a stagnant state and hence this day allows us to free ourselves of them. This also works with regards to letting go of our minds and senses on a Yogic level on such days, and hence practices such as **Pratyahara (withdrawal)** in Yoga are best attained on such a day.*

10. Dasami

*This day is ruled by the deity Dharma, the deity of righteousness, and as such, is a day for acts of goodness. **Sadhanas (spiritual practices), Pujas (offerings) and devotional hymns as well as other acts of Karma-Yoga or seva (service or charity)** are best performed on this day. Religious functions also.*

11. Ekadasi

*Rudra or the deity of Yoga, called Shiva rules this day. It relates to **austerities (tapas), such as fasting, yoga, dhyana(meditation) and devotional activities (bhakti) as chanting sacred hymns and mantras and remembering the deity.** This is a good day to revere Ayurvedic deities such as **Ashwins and Dhanwantri the founder of Ayurveda.***

12. Dvadasi

*This day is ruled by Surya, the deity of the Sun. It is hence a good day **for religious ceremonies and sacred fire sacrifices (Agni-Hotra)** that help purify the surroundings. Performing one's duties on such a day, as acts of Karma Yoga are hence also important on this day. A good day for spiritual healing practices, as **Pranic healing.***

13. Trayodasi

*This day is ruled by Kamadeva, the god of love and deity of Kama-Sutra. It is hence a day of Arts and sensual gratification as well as festivals and friendships. It is a good day to make amends with old friends, and **celebrate the bliss that is life.** It is also a good day to cultivate our own spiritual kamas or desires also, such as expansion of wisdoms and bringing in new forms of **spiritual delight.** A*

good day to remember the **Goddess Lakshmi, goddess of wealth and beauty.**

14. Chaturdasi

*Kali is the ruler of this day, and hence it is a good day for harsh **Ayurvedic practices such as Pancha-Karma and surgery.** On such a day it is good to give poisons and destroy enemies, as well as bring in the power of the bhutas (elemental forces) and pishachas or spirits. On such a day we can also use such forces for destroying our enemies, and purify these elements. It is a **good detoxification day.***

15. Amavasya

*The Vishvadevas or Cosmic Deities rule this day. As it is the day of the New Moon, it is a good day for performing austerities (**tapas**) and **invoking the cosmic gods for their grace and protection.** Such a day is an auspicious day for **new beginnings** also, and hence **fresh Ayurvedic herbal formulas can be created on such a day.***

This gives an overview of the importance of such Tithis or Lunar-Days, and their importance within our daily lives in Ayurveda. Such practices are hence best on such days.

Likewise, for the days of the week which are ruled by the Planets (**Grahas**) can bestow such good vibes. For example, **Shukrawar or Friday is best for creating wealth, happiness and buying new vehicles or property deals and gambling.**

The **Muhurthas** or the **Vedic Time Scales** are also important with regards to these Ayurvedic works and hence their own powers.

As noted, there are **30 Muhurthas** in a day, lasting around 48 minutes each.

This is gained from the following method of Vedic Time-frames:

1 Paramanu = 4 Blinks of the Eye or 4 seconds

1 Vighati = 6 Paramanus or 24 seconds or 24 blinks of the Eye

1 Ghadiya = 60 Vighatis or 24 minutes (360 blinks of the eye)

1 Muhurtha = 2 Ghadiyas or 48 minutes (720 blinks of the eye)

CHAPTER XIV:

AYURVEDIC PSYCHOLOGICAL THERAPIES AND ASTROLOGY

As we have noted when discussing Ayurvedic Astrology (Jyotish) and Ayurvedic Yoga, there are many methods by which Astrology can help with physical ailments and also their timing etc. ailments, which also include many other healing modalities in Ayurveda, such as:

- Diet and Lifestyle for the Mind
- Developing sattvas (purity and clarity) for the mind
- Colour therapy methods
- Aroma therapy methods
- Ayurvedic Massage therapies such as Shirodhara (dripping medicated sesame oil on the head) and Shirobasti (Medicated head oil bath), which help calm Vata (wind humor) that upsets the balance of the mind and nervous system.
- Panchakarma Therapies as Nasya (Nasal therapy) to calm the mind, awaken the senses, using specific medicated oils and formulas to help
- Herbal therapy, through use of medicated wines, butters, confections and herbs that help the mind, and increase memory, aid in insomnia, strokes, paralysis, stuttering, nervous disorders, stress and anxiety etc.

- Marma massage for the head (stimulating pressure points on the head and using related oils and therapies to calm these regions)
- Spiritual methods, such as sound-therapy (specific mantras)
- Spiritual and other Meditations, to stimulate and calm the mind, as required

Ayurveda seeks to do this through the layers of the mind itself, which must first be understood in order to heal the mind.

In the previous section on mantra-therapy, we discussed various mantras for the planets, which are perhaps, through the Goddess, the best ways to deal with psychological imbalances in Astrology.

Prime amongst these, for identifying psychological disorders in one's chart are:

-Aspects to the Moon, the significator of the mind

-Aspects to the Lagna (Ascendant, first house) Ruler and the Lagna (First house)

-Aspects to Mercury, the significator of buddhi (intellect).

Planets cause effects on the mind through such aspects, just as they do in ordinary health, as per their own functions.

For example, Mars causes heat in the mind, and can cause excess anger, violence and irritability.

Saturn can cause depression, anxiety, fears and also make us degraded and perverted in mind and intellect also.

Rahu and Ketu, the North and South lunar nodes are perhaps most important, as they represent the functions of Saturn and Mars respectively upon the mind, in more astral, unseen and bizarre manners – ranging from possession, to severe psychosis.

Rahu with or aspecting the Moon for example, can make us clouded in mind, vulnerable to psychic or astral possession or attacks, degraded in mind (dark intellect, perverted psyche like Hitler), or even cause us to go into a Coma, since it obscures the mind. It also causes all sorts of phobias and fears also.

Ketu can cause strokes and paralysis, as his aspects to the mind can make us more militant like Mars, but also cause bleeding disorders of the mind on a more physical level, and also give us psychic abilities – such as bring down some astral technology for war, that may be misused – again like the Nazis did. They had a strong Ketu-like energy, that was both clever, revolutionary and bizarre, and also war-like and destructive at the same time.

The prime goal of Ayurveda is working on the Four Functions of the Mind, and also the astral bodies involved as well.

First, let us examine the four levels of the mind, which are:

1. **Chitta** (Consciousness, impressions of the mind)
2. **Buddhi** (Intellect of the mind)
3. **Manas** (Emotional Mind)
4. **Ahamkara** (Ego, Self-identity)

Chitta is more our collective consciousness and also super-mind, which can be affected by a low buddhi or intellect. If Buddhi or the intellect is not working, it can cause us to have a “low mental digestive fire”, so to speak and cause build-up of mental toxins in the mind – just as a low bile or digestive fire causes toxins in the digestive system.

This low buddhi is a result of excess Vata or wind, that like always, builds up and puts out the digestive fires – of both bile and also mental digestion. Thus, when it becomes excess, it creates mental disorders such as anxiety, fears and depression, as the mind is not active. Saturn and Rahu cause such problems, being Vata-based planets.

This in turn effects the emotional mind (manas), which brings our problems to a more physical level. The ego or ahamkara, meaning literally “I-ness”, then identifies these emotions with our body, and says “these are my thoughts and emotions” and puts the idea in our bodies that “we are depressed” etc.

We must remember however that we are free from these layers of the mind, and our true being is pure consciousness itself – as the teaching of Yoga shows us.

The greatest treatment of psychological problems is to remember and dwell in the True Being that we are – the *Jivatman* or individual Self, beyond the mind-body complex.

As such, we also seek in Ayurveda, to heal not just the physical body, but also all levels of our bodies, as per Ayurvedic and Yogic philosophy:

1. **Annamaya Kosha** (Physical or food sheath)
2. **Pranamaya Kosha** (Pranic or astral sheath)
3. **Manomaya Kosha** (Mental or emotional sheath)
4. **Vijnanamaya Kosha** (Wisdom or intellect sheath)
5. **Anandamaya Kosha** (Bliss or causal sheath)

Ayurveda and Yoga recognises three main bodies based upon the Samkhya system of India (India's spiritual cosmological system dating back before 2000BCE, on which Buddhism and Jainism are also based):

1. Sthula Sharira (Physical body), *in which is located the Annamaya kosha or food-sheath, the physical body.*

2. Sukshma Sharira (Astral body), *in which is located the Pranamaya, manomaya and vijnanamaya sheaths (astral, mental and wisdom sheaths), the astral bodies and layers of the mind.*

3. Karana Sharira (Causal body), *in which is located the Anandamaya kosha, the bliss and causal sheath, the spiritual body surrounding the soul (but which is separate from it).*

As noted, above all these levels of the mind and bodies, is the Jivatman or the Individual Self or Soul, which remains beyond the sphere of the mind and our own true inner identity and awareness, that is the true reservoir of all happiness, and helps us transcend the lower levels of the mind.

Through Ayurvedic Astrology, we can also help see various problems causing harm to the mind and psychological nature of the individual, which can be karmic (based upon previous negative actions in this and past lives), strained relationships or other factors that may include work-related or even spiritual problems, which we can rectify through Yoga therapies and practices.

This is due to the fact that our problems in our mind are karmically based, and through astrology, we can trace these back to their root, and rectify our wrong actions through astrological rituals, offerings to appease planetary influenced involved, and also spiritual methods also.

Western psychology however, remains largely handicapped, as not only does it not know of the levels of the mind and spiritual bodies – but also does not entertain the karmic influences of our past (samskaras), that create problems for us, on both physical and psychological levels, due to our actions in previous or current lives. Often these are also astrally-based influences.

As such, Ayurveda calls psychology “**Bhutavidya**”, the “Science of Ghosts”, as it was seen that astral negative entities, including planets, were the cause of psychological imbalances.

In fact, terms such as “**Grahani**” (caused by Grahas, madness) in Ayurveda meant caused by planets. Graha or planet in Sanskrit also means “to seize” and relates to their possession of and influence upon the mind of the individual.

Thus, Ayurvedic Psychology is also known as “**Graha Chikitsa**” or “Planetary Therapy”, since it seeks to use afflictions to the mind caused by planets, which can be seen in the astrological chart, to be identified and thus deal with via remedial measures mentioned above, such as mantra, meditation, prayers as well as conventional medication and treatment.

Ayurveda also possesses powerful herbal compounds such as **Brahmi Ghee, Kalyana Gula and Saraswata** formulas, that help with the mind and mental problems, ranging from madness, to epilepsy and problems caused by strokes and paralysis.

Specific oils such as **Kshirabala Tailam** (Milk and Sida Cordifolia Oil) are used in Ayurvedic treatments as Shirodhara and Shirobasti, where medicated oils are poured over or bathed over the head, thus releasing excess Vata or wind there, and hence helping in removing psychological and neurological problems.

Brahmi Ghee, mentioned before can be used for Madness / insanity, skin diseases, epilepsy / seizures, hoarseness of throat and speech purification, memory, possession / psychological damage. 1 – 2 teaspoons can be taken internally daily, along with milk.

Brahmi Ghee perhaps specifically represents the functions of buddhi and the planet Mercury, signifier of intellect / mind and skin and nervous system.

Brahmi is also very good in cases of addictions, such as drinking, smoking and drugs. Formulas below are given as per various constitutional peoples of people and their forms of addictions.

Brahmi represents the Goddess of Speech, Saraswati who is also called Brahmi, meaning “wife of Brahma (creator). Her own formula, “Saraswata Churnam” can be taken also, which is indicated especially for insanity and speech impediments and improves quality of speech.

The mantra "Aim" can be used along with this formula (and other Brahmi formulas described below), for strengthening it.

Brahmi Taila (Oil) is also effective in cases of dry and burning scalp / dandruff, eczema, greying and falling of hairs.

One can also Brahmi preparations along with other herbs to give it potency, depending on a person's constitution:

Brahmi + Ashwagandha / Shatavari (Vata or Gaseous type people)

Brahmi + Shatavari (Pitta or Bilious type people)

Brahmi + Ashwagandha (unless Ama or toxins) / Shilajitu, which is better (Kapha or Phlegmatic type people)

The text “Sahasrayogam” states that it is very effective in cases of “**Vak-graha**” or seizure of speech, that is, speech paralysis. The previously mentioned **Kalyanaka Gula** can also be used for the same, by applying a paste to the tongue, which improves speech.

I have mentioned such methods here along with this section about planets and psychology, since these formulas, used along with planetary therapies are extremely useful and also provide an integrated “Ayurvedic Astrological” remedy for psychological problems.

Most of all, as they seek to awaken Buddhi (intellect), they are very effective in healing the mind, since as we noted, **the key to healing the mind is developing buddhi or the fire of intellect, which dissolves all negative emotions and stagnant thoughts from the mind, clearing the mental consciousness or chitta.**

Such formulas are also sattvic, which help bring this about by clearing the mind of impurities, and imparting it with clarity, purity and cleanses it of toxins.

We can perhaps see this as a high example of enema-therapies for the digestive system, which help cleanse out unwanted and unprocessed waste, thus restoring natural health to the digestive system and removing toxins from the body.

CHAPTER XV:

REMEMBERING THE THE GRACE OF SHANI: THE POWER OF LORD SATURN

There has been much information given here in these examinations and explanations of Vedic Astrology, however, in closing, we must reverence the greatest power in our lives, for our health and that causes the greatest problems.

This is Shani or Lord Saturn, representing the Vata Dosha (wind humor) that we have mentioned many times over, and represents old age, death, decay, cancer and debility. He rules the 11th and 12th signs of Capricorn and Aquarius, representing the signs and houses of alternate disease / destiny, karmic fate and death itself.

As such, his aspects and influences and strengths in Astrology and our lives are perhaps the greatest of all planets, next to Rahu, Ketu and Mars. Rahu represents of course the more mysterious and serious side of Saturn, but still, we must understand Saturn more, and how to work with him in our lives.

Saturn is often feared by astrologers and people in general, as he represents the dark side of the Supreme (Brahman), as an aspect of the destroyer-god Shiva in his most wrathful forms, spiritually.

Spiritually, as noted, he represents death, judgement of sins or karmas and also rules the divine order (rtu, dharma). He is often seen as the wrathful aspect of Yamaraja, the god of death by Hindus, and other times as his brother.

Shani or Saturn is thus merely the Vedic or older form of Godhead or Brahman, known in the oldest texts of India, the Vedas, as Varuna-Rudra, the Divine

merciful one and judge supreme.

He is later known as Mahakala (Great time) and Kala Bhairava (Wrathful Time) in later Hinduism, as aspects of the God Shiva. He is associated with crows, which appear as his mount, and also often with black dogs – both which signify time, of which measures the eventual death of all beings.

As a form of Brahman or Shiva, he also represents the form of Rudra, which is Shiva's wrath (krodha) and Varuna representing more his aspect is his law (rta, dharma). Varuna however is often associated with Mitra, as is his love and friendship (prema, sakha) aspect, often invoked as a dual-deity.

Thus, Rudra-Varuna is more Shani or Saturn as the terrible judge and the dispenser of our karmas according to our actions, which cause difficulties, delays, poverty and even death, whereas Varuna-Mitra is more his forgiving aspect that is invoked through hymns and prayers to appease him.

We see such a trend in Jyotish or the system of Vedic astrology in India, where hymns and mantras are chanted to Shani or Lord Saturn, to appease him and not make him inimical to us.

We see this in the oldest text, the Rig Veda, where Mitra-Varuna is Shani's form who forgives us for transgressing his laws (I.24.14, II.28.9; V.85.8, VII.86.5, X.97.16), as his is our beloved one (priya).

Hence, the idea of forgiveness of sins in the Judeo-Christian tradition originates in the Vedic bhakti hymns of the Rig Veda (along with terms tarane, tara etc. as saviour, deliverer etc., pita-father, mata-mother, sakha-friend, mitra-good friend, priya-beloved, putra-son etc.).

The form of Indra-Varuna represents his Supreme Form as the All-God or Highest form, like later Parashiva or equal to Vedic Rudra, the primeval father. Indra represents Shiva overall in his higher cosmic aspects, as the Transcendental Consciousness or Paramatman (Supersoul) concept of later Hinduism and Vedanta.

We hence see that even in the older Vedic period of India, that many hymns and prayers along with various rituals or pujas (offerings) and yagyas (sacrifices) were done to appease the wrath of Lord Saturn, under his guises as Rudra and Varuna, the aspects of Shiva ruling karmic actions and reactions, and keeping us free from their inauspicious glances.

In fact, there are many such verses in the Vedas, which point out that devotional practices (as shown by the hymns) are the best way to win the favour of Lord Saturn as Rudra, the divine wrathful one:

twam traataa tarane chetyo bhooh pitaa maataa sadamin maanushaanaam

“You, O Saviour, must be known as our Deliverer, Mother and Father of mortals, forever.-Rig Veda.VI.1.5”

***Tryambakam yajaamahe sugandhim pushthivardhanam
urvaarukamivabandhanaan mrityormuksheeya maamritaata***

“We worship the Father of the Three Worlds (Tryambaka), the granter of prosperity. As a cucumber from it's stem, so may I be liberated from Death, not deprived of Immortal Life.” - Rig Veda. VII.59.12

***Gaathapatim medhapatim rudram jalaashabheshajam tachchamyoh
sumnameemahe yah shukra iva sooryo hiranyamiva rochate shreshtho
devaanaam vasuh***

“To Rudra, Medhapati (lord of sacrifice), Gathapati (lord of chants), and (who is lord) of great medicines - we pray for health and vitality. He is effulgent like the Sun, shining gold. He is the best of the Gods!” -Rig Veda. I.43.4-5

***namasyaa kalmaleekinam namobhirgrineemasi tvesham rudrasya naama
sthirebhirangaih pururoopa ugro babhruh shukrebhih pipishehiranyaih***

“We bow to the great god with reverence, we extol the brilliant name of 'Rudra'. With strong limbs, and having many forms, Ugra, the tawny adorns himself with decorations of Shining Gold.” -Rig Veda.II.36.8-9

So we see that Rudra was invoked in order to preserve our lives, grant us freedom from death and also to give us freedom from diseases and health problems – as we have noted so many times, he is the ruler of Vata-dosha or the wind-humor, which in Ayurveda, is one of the chief causes of many diseases, as relating to the movement of Prana (wind or breath) in the body, as we have examined.

Diseases caused by Vata or wind are also the most chronic, as they deplete the ojas (vitality) of the body, cause severe ailments as constipation, rheumatoid arthritis and even strokes and paralysis fall under it's domain.

Shani or Lord Saturn as Rudra is hence the cause and also the healer of these, as shown by such Vedic hymns, as they aim to revere him as the healer of disease and troubles as their main cause, and a recognition of his power is one of the chief methods and keys to winning his grace!

There is the immortal story of the famous King Vikramaditya of India, who failed to believe in Lord Saturn's influence, during the period known as "Sade-Sati", or the transit of Saturn in one's life.

As a result, the King lost everything – his kingdom, wealth, pride etc. and became in the most miserable condition. Eventually, he came to his senses, being left a quadriplegic, and honoured the greatness of Lord Saturn, at which time his Kingdom and all riches and vitality to his body was restored.

It is indeed a great lesson, and is also not a joke, either!

Many modern movements such as the Arya Samaj reject astrology and influences of such as Lord Saturn, or even their existence. However, I myself have done personal research into his influences of many personalities, and always their severe diseases manifest during his period, and if badly placed, causes psychological derangements, physical impairments etc., which manifest in a person's chart, relative to the location, classification and time-period of their disease.

Thus, such an influence of Lord Saturn cannot be scoffed at or merely ignored – since ignorance, pride and ego are his main vices he wishes to remove, and being a form of Lord Shiva, will remove them from us at the cost of even our body. Such is the blessing of his timeless wisdom and teaching of karma and samsara (reincarnation).

In closing, we should remember these keys about Saturn, and love and respect him. We need not fear him, but rather, honour his presence and his power, and not turn away from him, thinking that we are superior. As, if we do that and are puffed up with arrogance and pride – he will surely show us the manifestation of his destructive power in our lives!

We should always remember that there is so much to learn in the science of Astrology and Ayurveda, but the chief healer is also the one that causes the greatest afflictions to us, in our health and also our general life, as Saturn can cause us to go within, creating outer miseries and complications in our lives. We should never forget his powers.

Although we can appease him through worshipping the monkey-god Hanuman on Saturdays (said to reduce the effects of Shani or Saturn's negative influences), we are best to approach him through Vedic mantras and prayers to his forms as Shiva, especially Mahakala and Kali his consort, embracing the dark power that can also take us beyond the fear of death itself!

After all, whether we are astrologer, Ayurvedic practitioners or Yogis, we are all seeking his blessings really, since we all seek to overcome our prologue

death!

CLOSING CHAPTER XVI

IMPORTANCE OF THE SOUL-CONCEPT IN ĀYURVEDIC HEALING AND YOGA:

As we conclude these many teachings and correlations we have been over, it is important to stress the Hindu ideals on the world, the soul or self (Atman), and these in relation to the effects of health and also astrological influences.

According to the Yogic and Vedantic philosophies in India, our true nature is nothing but pure consciousness (shuddha chaitanya), and our soul (known as atman, jivatman or swa in Sanskrit) is itself identical to the Supreme Reality (called Param Brahman). It is just the outer world, said to be illusion or a magician's trick (maya) that gives rise to the idea of Ahamkara - literally, "I-am-ness", showing us that we are the body, not the Self or soul.

So long as we are bound to the mind-body complex, we suffer, since karmas, good and bad attach themselves to our spiritual bodies, plague the astral, physical bodies and also mental layers of the mind also. Likewise, planetary influences in the outer world can be worked with, and can help reduce our karmas.

However, true healing must begin within. We must remember that we are the Soul or Self, the being of Purusha (Cosmic Man), also known in Yogic circles as the deity Shiva, the god of Yoga, transformation and Self-realization. He helps us transcend all, as in reality, we are ONE with him. In the Vedas, he is called "Indra", meaning "Master of the Sensory Organs" (Indriyas are sense organs).

We ourselves, being beyond all limitations of the physical world of cause and effect, as the inner Self-being can thus be free from these influences.

For this reason, the Vedic Gods are often lauded as "Svarpati" (Lord of the Self, or Atman), for example, showing a clear relation to the science of Yoga and attaining the Self. The Rig Veda, in fact, is all about the Rishis and Devas attaining the Sun-World, which is the Self-World., and importance of Self-

realisation.

The term “Ekam” or eka, meaning single, one etc. also is very important in understanding Vedic or Hindu Philosophy.

Eka means one, and in relation to such verses as all the Gods coming from one source in the Rig Veda and having many names (I.164.46), explains the science of Advaita Vedanta or Non-dualistic Philosophy in play in the earliest Vedic Hinduism. We also see this with all the Gods as being forms of Agni or Fire (II.1), who is himself the Soul or Atman in the Heart as the one deity or Brahman (X.5.1), the Supreme Reality. As Fire is spirit, it also represents the Cosmic Spirit of which we are also united with, in our inner form of our real nature.

For this reason, all ancient cultures revered the fire.

For true healing to begin, we hence need to awaken our inner Fire or Flame of Awareness - our own Self-nature or identity that is the true inner healer. It is our own true nature that we are, not this body. The body is alone subject to karma and the soul itself becomes reincarnated and bound by these karmas and negative actions and reactions, so long as it dwells in the body and thinks, "I am the body". When it wakes up, and sees that "I am God or Consciousness", it becomes free and liberated.

That is true enlightenment and freedom from all physical pain, bondage and influences.

It is important that we keep this concept in mind also, not dwelling on the negative influences planets or health may have on our lives.

By using astrology and by using Ayurveda to heal our bodies, and see our negative traits and things we need to improve however, it helps us in the quest for enlightenment, as it gives us the first step to be able to ***work with and identity the key concepts and cosmic forces in nature itself, which work under the guidance of the Supreme Consciousness, that pervades them all, yet remains aloof from them.***

We must remember this all the time, which can also be done by revering the deities as aspects of our own infinite Self-being. We can see them as dwelling in our own hearts as the Soul, and our personal guides along the path to enlightenment.

By doing so, we shall gain the greatest freedom from all fears, including death - let alone planetary influences on our health and well-being, and also learn to embrace life as a mere drama, a magic-trick and illusion that doesn't exist, and is temporal at best.

By embracing deities as Saturn, Mahakala and goddess Kali, which are the greatest feared ones of all, who represent death, decay and disease, and embrace them as realities and powers to be worked with, and as higher manifestations of our own Self, we gain freedom from all troubles. By working with planetary energies on our health, we adopt a more spiritual path, which keeps us in touch with these good thoughts and powers.

May the blessings of Lord Saturn (Mahakala) and his consort Kali give enlightening wisdom to all, to know their deeper shades better, and to give freedom from all fears to one and all who pursue the sciences of Yoga, Astrology and Ayurveda!

EXAMPLE CHARTS:

Below are a few example charts that show how Astrology works, as per Spirituality and also in health.

Ayanamsha here means the method of calculation used for the charts – Raman is more the traditional method and Lahiri is more the modern Vedic Astrological method.

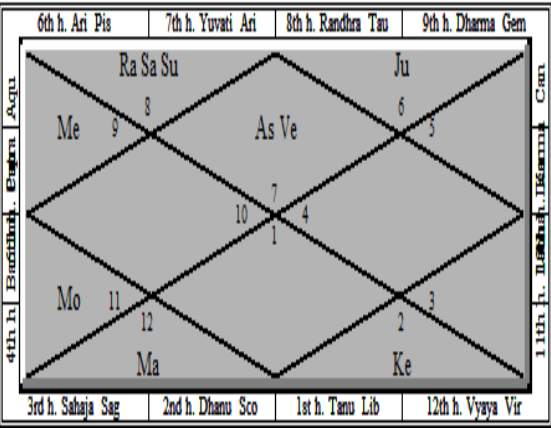
EXAMPLE CHART I:

Birth: December 11, 1956, 03.25AM, Lautoka, Fiji

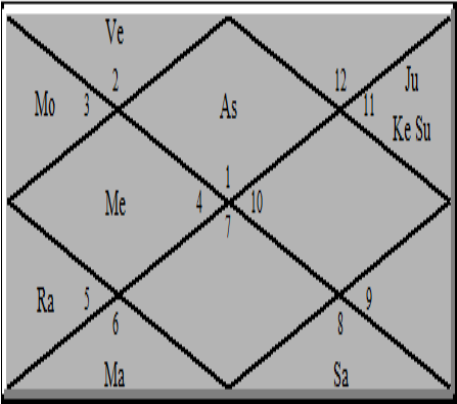
Death-time: March 08, 2010, 10.34AM

Cause of death: Subarachnoid Hemorrhage

BIRTH RASHI:

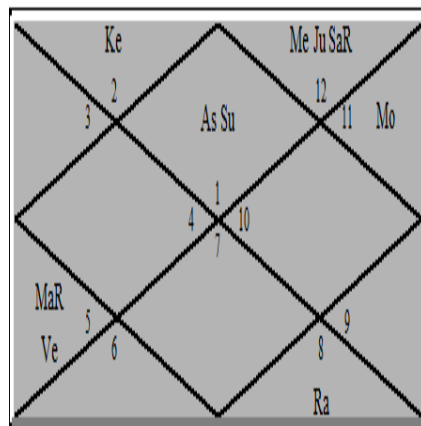
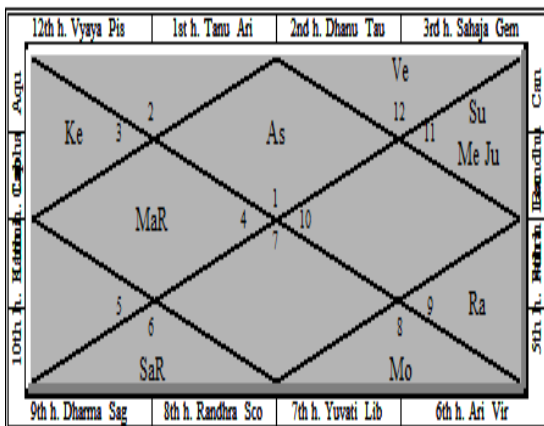


BIRTH NAVAMSHA::



DEATH-TIME RASHI::

MRITYU-KALA

NAVAMSHA:**Aspects:**

-Mars is in the 8th House, the alternate disease house in Scorpio, it's sign of debilitation, and aspected by Saturn. This shows severe afflictions to the Moon-Mind at the time of death. Debilitation here in disease house, and aspected by Saturn also shows problems. In Navamsha, the same sign remains (Scorpio), and Rahu is placed there, along with Ketu aspecting it. Placing this on the death-time chart, we note Rahu causes Coma to the Moon (Mind / Eclipse) and Ketu causes it through it's aspect due to Ketu representing haemorrhaging by mysterious means.

Other aspects and placements we can also see, between relationships of Death time Chart, Navamsha and also her Birth-Chart (Rashi), if we impose them over one-another and look at the aspects and planetary combinations.

-In Navamsha chart, the Moon is in the 11th House and Sign (Aquarius), another disease-causing house (6th from 6th) and aspected by Mars. This show a strong Pitta side on the mind relating to blood. Sun in Navamsha is in 1st house in the sign of Aries (exalted), which shows high BP due to the heart, very Pitta again.

We also see Sun in Rashi chart is in 11th House and Sign and aspected by Mars and Ketu - two Pitta planets also, showing high BP at death-time also, due to Pitta and possible haemorrhage.

-Venus, the Lagnapati of her Birth-Chart, located in 1st House of her Birthchart and noting she was a Venusian person is important. As in death-time chart, Venus is in the 12th House and sign of Pisces and aspected by death-causing Saturn. This was during her Venus Mahadasha also. In Navamsha of death-chart, we note Venus is in the 5th House and Sign of Leo and with Mars - causing Pitta afflictions to the heart and Lagnalord of the Birth rashi, thus being the reason of high BP behind her cerebral haemorrhage.

-Mars in Death-time Rashi is also in sign of Moon (Cancer) in 4th House, the House of Mother. Mars seems to be the Maraka planet for her, and placed here

shows it has an influence over the Moon-Moon and Heart and seems genetically inherited from the Mother's side of the family.

Mars we note is also ruler of 2nd and 7th Houses and is thus a Maraka or death-causing planet for the Venus ascendant anyway.

-Mars and Jupiter aspect the 7th House and Sign at death-time, showing possible arguments with spouse - that were perhaps behind the high BP that contributed to the bursting aneurysm we have noted. This was true, as not her spouse, but arguments and problems were with her colleagues, which caused her much upset and public defame the day before! It shows relationships were poor at the time and perhaps contributed to the high BP that caused the aneurysm to burst.

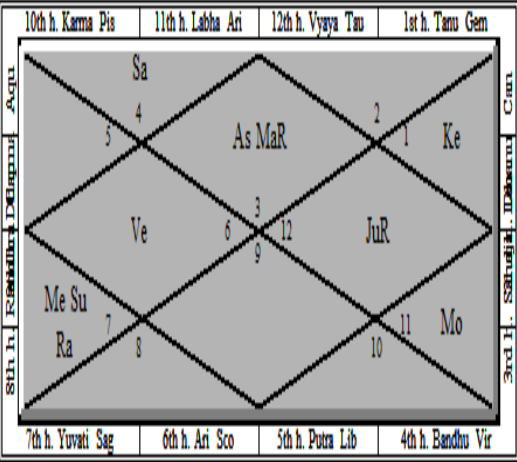
2 days before she died, I advised her to worship Hanuman and the Goddess Chamunda, as she felt depressed. I felt her pulse, and told her that if she didn't watch her health, she would have a stroke, as high BP was noted in the pulse. And so I told her to do Vasana Dahan Tantra (burning of vasanas or previous life impressions). She did this, and died two days later.

CHART II:

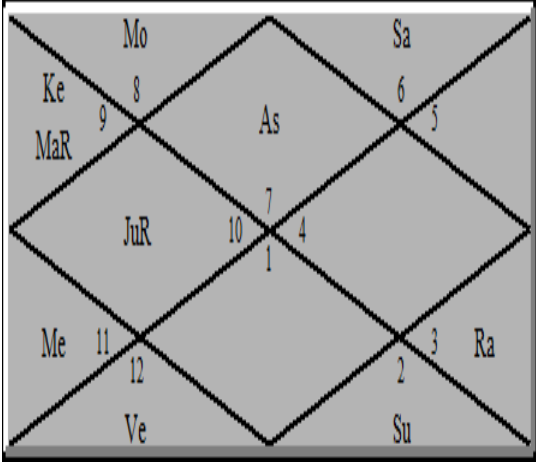
Native's Details:

Birth: November 11, 1975, 8.20PM, Colombo, Sri Lanka.

BIRTH RASHI:



BIRTH NAVAMSHA:



Aspects:

At first glance, there doesn't seem to be a lot to worry about here – however, we note in the Navamsha, that the Moon is located in the debilitated sign of Scorpio, and receives a 3rd aspect from Saturn, making it depressive.

The Moon in Rashi chart is also located in Saturn's sign of Aquarius, and although not aspecting it, Saturn occupies the Moon's sign of Cancer in the second house – an exchange of signs, linking the aspects from the Navamsha chart and the debilitated Moon.

Saturn also aspects Venus, located in the 4th House and the 6th sign of Virgo, the health-sign – where he is also located in the navamsha. This indicates some gas problems due to Saturn in the stomach-region or colon – and we also note that the Lord of Virgo (Mercury) is with malefic Sun and Rahu in the sign of Venus, Libra in the 5th House (as noted Venus receives the negative aspect from Saturn in Virgo).

Once again – we also see this in Navamsha – that Saturn aspects Venus, which is located in the 6th House in Navamsha and 12th sign of Pisces – so once again the 6th House and 6th Sign by Saturn is quite strong, and shows Vata problems in the Colon, and nervous system disorders as a result.

Rahu also aspects the Moon, through his 5th aspect, which is seen in the birth-chart, which also makes more of a Vata-mind and nervous problem with the mind.

In addition, we note the Ascendant-Lagna is Gemini, an airy sign of Mercury also, adding more Vata, even though Mars is placed there, and the Navamsha Lagna lord (Venus), as noted in both charts suffers due to aspects from Saturn – even though he is exalted in Pisces in 6th house in Navamsha, his position there is wasted as he falls in the disease house with aspects from Vata-Saturn.

In Navamsha chart also, an exchange of Signs occurs between Saturn and Mercury (Virgo and Aquarius), Vata exchanging planets.

At a quick glance, I deduced the individual to have the following:

- Nervous problems / possible shakes
- Depression and insomnia
- Gas in the stomach
- Joint pains

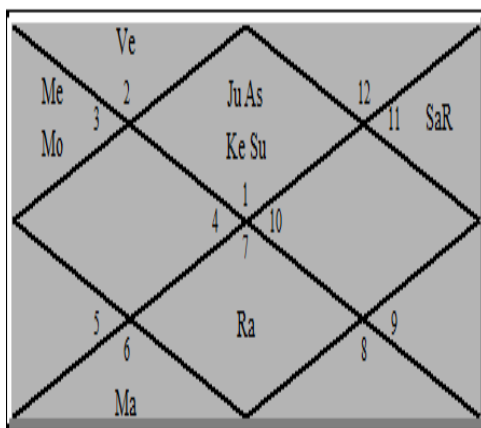
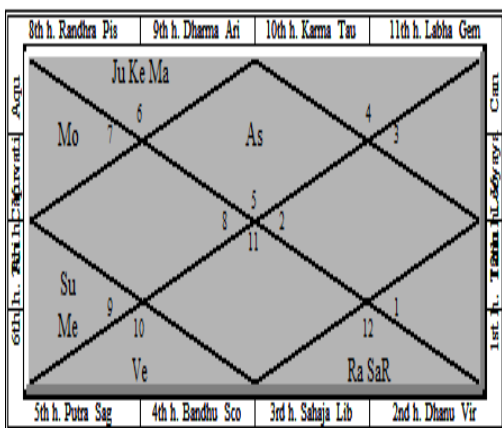
When I asked them about these – all were indeed correct, and they were a bit amazed at the accuracy of the prediction, although a proper physical examination had not been conducted.

Vata of course is the main issue here, building in the Colon and entering the channels, causing problems to nervous system, mind and joints – especially the hands.

CHART III:

Native's Details:

Birth: December 17, 1968, 11.25PM, Christchurch (CA), New Zealand.



Aspects:

This is the chart of a very gifted psychic and artist.

At first glance, we can see that Mercury-Moon is in the sign of Gemini in the 3rd House – showing a strong connection to the Intellect-Mind and communicative power, both on an intellectual and mass level, in Navamsha chart.

Moon is also aspected by Rahu (by 9th aspect), giving opening of the Mind-Intellect, as also joins Jupiter and Sun (who is exalted in the sign of Aries) in Lagna, showing a very interesting individual.

Jupiter in the Ascendant aspected by Rahu and being with Ketu-Sun shows an individual with the teaching ability, along with Ketu-Sun, which gives a more psychic twist, as does Rahu aspecting Moon-Mercury and this house.

The overall mind of the individual is thus clearly open to astral forces and teaching forces – moreso from the more Solar perspective of Sun-Jupiter. When I questioned her about this, she noted that it was indeed a strong Solar energy of whom was her “spiritual guide”.

Because of the influences of Rahu and Ketu, I also thought there must be a Shakti (female guide) also present. On asking about this – it was also correct as well, and she was quite bewildered how I had known about this female guide! In Rashi we also see Sun-Mercury together in Sagittarius, and Rahu-Saturn in 12th Sign in 8th House – Jupiter with Ketu and Mars, who is the owner of the 5th House. Leo is hence the Ascendant, and Mars in the 6th House in Navamsha (Disease house), Venus in the 10th sign of Capricorn in 6th house in Rashi.

Overall, I deduced some problem to the heart due to the placement of the Sun and the disease houses – and Sun in Navamsha with Ketu, and aspected by Rahu and also Mars – who is in the 6th Sign (Virgo) in both charts, and who along with Ketu in the Rashi chart is with Jupiter, the owner of the 5th house (heart) and sign Sagittarius that the Sun occupies. Sun also receives an aspect from Saturn (10th) in Rashi chart – as she does in Navamsha (3rd aspect).

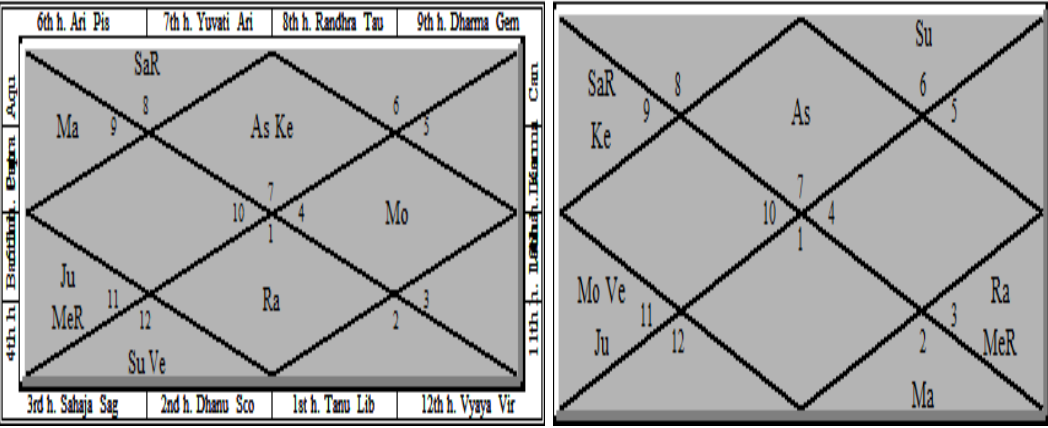
I told her that her heart would be something to be careful about – mainly due to Mars and the astral influences.

She then confirmed to me that her heart had been her only real health problem from when she was young, and always troubled her.
Once again – it showed the accuracy of astrology.

CHART IV:
Native's Details:

Birth: March 22 1986, 8.00PM, Thalassherry, Kerala State, India.

Ayanamsha used: Raman



Aspects:

This person is a network software engineer in India, and thus has an analytical mind and also a rather depressive one also.
As noted here, we have used the Raman Ayanamsha, as I have personally found this better suited to those born in India.
We note the obvious Rahu-Ketu on the 1st / 7th Axis here, which throws up some major polarities, with regards to Self (1st sign) and relationships (7th sign), houses and aspect-signs here.
This shows an almost bi-polar individual with extremes of highs and lows, caused mainly by their relationships.

We note the position of the Moon in it's own sign of Cancer, in the 10th house – the career house however, not under any negative aspects, except from Mars. Mars here gives a more pitta or bile-like nature, but in the career house here, gives a more technical mind (hence computer engineering), and also the Moon in it's own sign here in Career house of 10th shows he has good communication skills, and is best suited to this profession.

Although communication is difficult for this individual (English is poor), he has developed a great sense by talking with foreigners and understanding foreign languages, and is an excellent communicator and orator (especially in the field of computers) nonetheless.

A good field would be computer sales or advice for them, as a result – a field and area that when I mentioned it, was completely suited to his mind.

In Navamsha, Moon is with Jupiter and Venus in Saturn's sign of Aquarius and aspected by Rahu. This again adds to some depression, but also gives creative scope and a more teaching-counselling role.

Venus as the Lagna-Lord and Libra ascendant in both however suffers with aspects, as well as being in 6th House in Rashi chart with Sun, aspected by Rahu in Navamsha.

His appearance however reflects his Lagna, a very Venus-type face, and well-built.

Mercury is in his own sign however in 9th House with Rahu and aspected by Saturn, showing some problems to the mind possibly here, with regards to the father's side of the family.

Sun is in the 12th house and 6th sign, where it also aspects in Navamsha and is placed (6th house, 12th sign) in Rashi chart, along with lagna-Lord.

It hence shows the individual may suffer from some heart-trouble, perhaps congestive due to Venus or even due to excess mental stress, anxiety and worry, which has already created digestive problems amongst other congestive problems for them.

LIST OF AYURVEDIC HERBS AND MEDICINES:

Arjuna (*Terminalia arjuna*) – Ayurvedic herb used for heart troubles and heart rejuvenate

Ashwagandha (*Withania somnifera*) – Male ginseng, is used for debility, broken joints and bones, arthritis, insomnia, anxiety, stress, low sexual urge (Vata disorders). Can be combined with other herbs for strength.

Avipattikar Churna – Special blend of herbs used for purgation therapy and lowering high Pitta or bile in the digestive system. For jaundice, fevers, inflammations and skin diseases etc.

Balarishta – *Sida cordifolia* herbal wine, for Vata and debilitated conditions.

Bhunaga Taila – Special formula made from special earthworms (bhu-naga), used as a massage oil and for nasya (nasal therapies) for High Vata, strokes, paralysis etc. Placed on the tongue, it prevents stuttering and also slurred speech in stroke victims and children.

Brahmi (*Barcopa monnieri*) – Ayurvedic herb for the mind, especially memory. In the form of Ghee (Butters) it is used with other herbs, and can be used for insanity, poor voice quality (hoarseness), memory etc.

Chandana (*Santalum album*) – Sandalwood. Used for lowering high Pitta and for skin conditions.

Chyawan Prash – Made from Amalaki (*Embelica officinalis*), this herb is a special rejuvenate, as also this formula, for old age, debility, falling of hair and

helps in hair growth, growth of nails, makes the skin youthful and keeps one's immunity high, away from colds, flues etc.

Dhanwantara / Dhanwantaram (Malayalam) Taila— Special Oil used for broken bones, joints and rheumatic complaints and also as a general massage oil, good for Vata people.

Draksharishta – Grape Herbal Wine. Good for gas and constipation, especially vata disorders.

Eladi Taila – Ela (Cardamom) and other herbs used in medicated Oil for skin problems, such as itching, scabies etc. In Sesame, it is good for Vata and in a Coconut base, it is good for Pitta skin conditions of bleeding, inflammations and infections.

Hinguvachadi / Hingwashtak Churna – Asafoetida formula, specifically for reducing high Vata in the digestive system and removing gas and constipation in the colon. It can be taken with ghee or warm water, and has a strong, pungent taste.

Ksheerabala Tailam – Ksheerabala Oil is a medicated oil of milk and the herb Bala (*sida cordifolia*), which is used mainly in psychological complaints. Also good for Pitta for massage, owing to it's properties.

Kumari / Kumaryasava – Aloe Vera and Aloe Vera Herbal Fermented Liquid (Wine). Good for high Pitta conditions, cleanses the blood and is good for the skin. It is this especially good for female complaints, as it rejuvenates Pitta and the blood.

Prawala Bhasma (Red coral ash) – Used for bone disorders, bleeding and debility. Very small dosages are given, and is taken with milk.

Shankha Bhasma (Conch shell ash) – Used for asthma, cough etc.

Shatawari (Asparagus recemosus) –The female counterpart of Ashwagandha, for purifying and cooling blood. Can be used for female conditions, and also toxic blood conditions (skin inflammations, jaundice and hepatitis), as well as debility also. Reduces Vata and Pitta (pain and inflammation).

Saraswati Churna / Ghee – Used for speech problems, insanity, mental disorders and improve voice. The powder (churna) or ghee (butter) is used herbally for these purposes. The herb **Vacha** (*calamus*) is also helpful for similar conditions.

Sitopaladi Churna – (Also **Talisadi Churna** can be used for same), with Honey for reducing High Kapha and specific for Colds and Flu. The preparations

Vasavaleha and **Vasarishta** (Vasha paste and herbal wines) are also good for colds and flus.

Sudarshana Churna – Special Ayurvedic formula for cleansing liver and kidneys and good for eyes. It means “Good sight”, and helps reduce high Pitta in conditions of jaundice and hepatitis.

Triphala Churna – Mixture of three Ayurvedic Herbs, Haritaki, Bibhitaki and Amalaki. Used for digestive problems, constipation, gas, and also jaundice, skin diseases and eye problems (pitta rogas). Can be taken with honey and water or ghee. It's taste is not pleasant.

COMMON AYURVEDIC HERBS:

Below are some common Ayurvedic Herbs mentioned in this work, and their common uses also.

1.Ashwagandha

Ashwagandha - the Male Rejuvenate!

Ashwagandha or commonly known as “Winter Cherry” (*Withania somnifera*) is known as the “Indian ginseng” and has been used in Ayurveda as a powerful male rejuvenation formula and aphrodisiac.

It was used to build ojas (Sanskrit term meaning “vigor”) in people in India, and helps restore normality to the nervous system, builds up bodily tissues and helps clear the mind, according to Ayurveda. It is said to be sattvic (pure) in nature, helping purify the mind.

- *Helps mend broken bones
- *Reduces Vata and bulks the body
- *Male rejuvenating tonic
- *Helps increase seminal fluid
- *Powerful male aphrodisiac
- *Helps clear and purify the mind
- *Can be used along with other herbs to increase their potency
- *Helps mend broken bones and good for rheumatic problems
- *Reduces stress

2. Brahmi

Brahmi - the "Memory Formula and Booster"

Brahmi (*Hydrocotyle asiatica*) has been used for increasing functions of the brain

– especially memory.

Brahmi also used in addictions to help curb them, as it also helps in psychological disorders, as well as headaches and to purify the blood. As such, it is said to be effective in conditions such as AIDS and is a powerful kidney and liver cleanser, according to Ayurveda.

- * A powerful Memory-booster
- * Increase Brain functions
- *Helps in Drug, Alcohol and Smoking Addictions
- *Purifies the mind and blood
- *Kidney and liver cleanser and carminative
- *Helps in debilitation conditions
- *Helps rejuvenate the mind
- *Increases Vata, relieves Kapha and Pitta

3. Tulsi

Tulsi or Holy Basil (Ocimum Sanctum) has been used for thousands of years in India, and is known for it's many healing properties.

Traditionally in India, it has been used in herbal teas, in herbal formulas and worshipped as a sacred plant bestowing wealth.

Ayurveda sees Tulsi as helpful in colds and flues, for increasing memory and thinking-power, as well as helpful in relieving constipation, and most of all calms the mind and senses.

- *Helps clear the mind and senses
- *Helps relieve cold and flu symptoms
- *Rejuvenating
- *Removes excess phlegm (kapha)
- *Helps relieve intestinal gas
- *Helps in diabetes
- *Helps reduce headaches
- *Helps relieve rheumatism
- *Reduces Vata and Pitta

4. Shatavari

Shatavari - the Female Rejuvenate

Shatavari (*Asparagus racemosus*) is known as the “female ginseng” .

It means “She of a Thousand Husbands” – referring to it's rejuvenating and restorative properties with regards to the female hormones.

It was used for building up the immune system in females, and as such was used for all gynaecological ailments, especially general debility and for menopause.

- * The Female Ginseng
- *Helps in Menopause
- *Builds Female Immune System
- *Increases Blood-tissue
- *Increases the Immune System and Memory Function
- *Cools Blood
- *Reduces Vata and Pitta

5. Amla / Amalaki

Amla (*Emblica officinalis*) is a very-well known rejuvenating fruit in India, rich in Vitamin C, and used in the Ayurvedic formula called Chyawan Prash.

Amla is very good for the blood, bones, liver and heart, and also nourishes the hair and nails, as well as promoting good eyesight and regulates blood-sugar levels, cleanses the intestines and promotes overall good health and well-being. It is said to help revitalise the immune system.

- *Good for greying of hairs / hair loss
- *Promotes good eyesight
- *Rich in Vitamin C
- *Nourishes nails and hair
- *Regulates blood sugar levels
- *Cleanses the intestines

COMMON HOME HERBS AND SPICES AND MEDICINAL USE:

1. Cinnamon (Jatiphala)

Cinnamon is extremely useful for lowering Vata (gas and indigestion) and Kapha (phlegm and congestion), and is a mild spice that is good to sprinkle on foods.

It helps with circulation and the heart, increases complexion, and is great for colds and flus, owing to it's warming properties, which dispel congestion. It is a great antidote for fruits (which are sweet and heavy in nature generally and aggravate kapha).

It increases seminal fluids and for flatulence can be used in equal amounts along with cardamom and dry ginger, 1gm 3 x daily.

2. Cardamon (Ela, Elaichi)

Cardamon helps stimulate the spleen and pancreas and is good for has, nausea and constipation. You can use it on dairy products, bananas and ice-cream to counter the heavy phlegmatic nature of these foods, as also coffee.

For urinary obstructions, it can be taken with coconut milk, and ½ gram can be taken with honey for countering anorexia, indigestion and vomiting, 3 x daily.

3. Garlic (Rasona)

Garlic is considered an aphrodisiac in Ayurvedic medicine, but is also good for dispelling gas, removing intestinal worms, colds, asthma and also vertigo. It can remove negative influences around us.

It is helpful to antidote raw foods such as salads, that can cause gas, and is good

to both Vata and Kapha types, as it awakens the digestive fire.

Garlic oil is also very useful for earache.

For mouth-paralysis, it can be taken along with ginger + rock salt (one gram).

4. Onions

Onions can be used for bleeding piles, fried in ghee and taken. Heated onion + coconut oil is also very good for skin diseases or wounds (applied on the area).

Cooked, they are very good for relieving gas from the digestive system.

5. Asafoetida (Hing)

Asafoetida is excellent for Vata as a spice used in cooking and is perhaps the best spice to remove gas from the digestive system. As a paste, it can be also made and applied (externally) on the abdomen to relieve gas.

6. Fenugreek (Methi)

Fenugreek is very antirheumatic in nature and helps the nerves and improves both the hair and the skin also. It can be used in curries.

7. Ginger

Ginger decreases Vata and Kapha and is good for colds and flu when crushed and used, especially for swelling and coughs, and can be taken with honey.

Paste of ginger powder can be used externally on the head for headaches and joint pain, and is very sattvic or pure in nature and thus good for the mind.

8. Turmeric (Haldi)

Turmeric has many uses in Ayurveda, as an ingredient in curries and also

a blood purifier and for blood clots and tumors also. The power can be made into a paste externally for sores, wounds and inflamed joints, and also helps in circulation of the blood.

In India, many beauty masks were made from turmeric, which left the face fresh and healthy, with a natural glow.

9. Cloves (Lavanga)

Cloves are useful in gas, nausea and headaches and especially for toothaches and nerve pains. One can suck or place cloves on the site, which greatly helps in this pain. It is a very balancing spice for all three doshas.

10. Mustard Seeds

Mustard is very good for colds and cough and swelling, as it heavily reduces kapha or phlegm / swelling. It is good to antidote cheese and fish, which are heavy and kaphogenic (phlegmatic) in nature.

11. Coriander

Coriander is balancing for all types and specific for colds, flu, hay fever, skin rashes and blood problems, as well as for eyes and vision. It decongests the liver also.

12. Cumin

Cumin is a good spice for Vata and Kapha and is ok for Pitta types also and removes gas and helps in digestion of foods, especially beans, potatoes, cheese etc. Which tend to be heavy in nature and harder to digest.

It can be used for vomiting and increasing taste, cough, skin diseases and reducing inflammation. For vomiting, it can be taken with sugar and as a heart-tonic with grape juice.

COOKING OILS:

Ghee – Best for Pitta and Vata types, as it helps in lubrication of the digestive tract and also softens food. It is excellent for using as a vehicle for herbs, medicinally. It is very good for the liver and kidneys.

Applied to the nose, it nourishes the brain and taken internally, or applied on eyelids at night before bed, it can improve vision, as it reduces pitta – inflammation and bile, the causes of eye troubles.

As a generic tonic, it can be used as 1-2 tsp. With spices as ginger and cinnamon in milk – especially for lung problems and wasting diseases.

Sesame Oil – Best cooking oil for Vata and nourishes all tissues in the body (skin, blood, muscle, nerves, bone, fat etc.) and helps in growth of teeth, nails, bones and hair, also helps in anxiety and insomnia – in which cases various medicated oils as Dhanwantaram Taila and Ksheerabala Taila are prepared along with it, for external usage.

Coconut Oil – Very good for Pitta and skin diseases / burning sensation, sunburn and burns etc.

Mustard Oil – Being pungent, it is best for Kapha and helps dispel phlegm build up in the body and promotes digestion in Kapha types, who have low digestive powers.

For joint pains and heaviness in the joints, it can be applied externally, as a massage oil, as also on the chest for reducing congestion of fluids in the lungs.

AYURVEDIC DIET AND LIFESTYLE

SUPPLEMENTARY CHAPTERS:

CHAPTER I: DAILY ROUTINES (DINACHARYA) AND SEASONAL ROUTINES (RITUCHARYA)

Ayurveda sees various doshas aggravating in various seasons, and also various methods are employed for one and all, to help reduce effects of these and for optimum health.

Below are just a few of these, to help in daily and seasonal routines to help prevent diseases and for health.

Daily taking of preparations as **Chyawanprash**, an Ayurvedic product and special formula made from Amalaki fruit, said to promote longevity and good health, can be used for all types daily, to prevent old age, greying of hair, rejuvenation and prevention of colds and flu.

Employing such methods reduces the risk of catching colds, getting accumulation of Ama (toxins) in the body and other imbalances, caused by the doshas.

DINACHARYA (DAILY ROUTINES)

- Use tooth powders, sesame oil or triphala to rub on teeth / gums for dental health
- Use a tongue scraper to remove excess ama (toxins) on the tongue
- Use hair oils to help promote hair growth (especially coconut-based oils)

- Do not suppress natural urges such as thirst, hunger, sleep, yawning, tears, cough, vomiting, belching, urination etc. , as these can derange the body and organ
- Try and keep good conduct, as speech, kind words and non-violence to one and all beings
- Nasal medication or lubrication with oils (as Anu Taila) or ghees, which helps sinuses on a daily basis
- Oil massage daily on head, feet and ears helps in longevity
- Using collyrium on eyes, or similar as ghee on eyelids at bedtime helps eyesight
-

RITUCHARYA (SEASONAL ROUTINES)

WINTER:

Kapha accumulates in Winter and aggravates in Autumn.

- Oil massage helps, especially cotton soaked in wool on head
- Increase sexual activity
- Keep warm and take only hot showers
- Eat spicy and warm foods, and take spices such as cayenne, tulsi (holy basil) etc.
- Heating breathing practices as solar breathing and exercise help

AUTUMN:

Vata aggravates in Autumn.

- Oil massage helps, with dense oils to counter dryness, especially on skin
- Keep warm and use more oily foods and warmer spices (cardamom, coriander, garlic etc.), dairy and tonic herbs (ashwagandha, shatavari)
- Keep warm and take only hot showers
- Eat warm foods, no cold foods and take hot beverages

SPRING:

Kapha aggravates in Spring.

- Eat drying foods (dried fruits, nuts, astringent and bitter tastes)
- Intake more spicy herbs as in winter
- Frequent / take saunas or steam-therapies that help dry body, including medicated smoking (dhoomapana)

SUMMER:

Pitta aggravates in Summer.

- Eat cool foods and sweet foods – fruits, fruit juices, salads and cooling herbs
- Go for cold showers, swimming and wear Coconut-based oils on skin and hair
- Use ghee (clarified butter) in cooking, as it reduces high pitta or bile in the body
- Aloe and Asparagus are extremely good in this season for cooling the body
- Evening walks are good, as are cooling Yoga practices as left-nostril or Lunar breathing and special techniques as Shitali that are cooling to the body

AYURVEDIC CONSTITUTIONAL ANALYSIS

	VATA	PITTA	KAPHA
Frame	Thin	Moderate	Thick
Body Weight	Low	Moderate	Obese
Skin	Dry, Rough, Cool,	Oil,Warm, Red	Pale, White
Hair	Black, Dry, Kinky	Oil, Grey, Red, Yellow	Wavy, Thick
Teeth	Protuded, Crooked, Thin	Soft, Yellow,	Strong, White
Eyes	Small, Round, Dark	Sharp, Green, Grey, Yellow	Big, Thick
Appetite	Varied, Small	Good, Excess	Slow, steady
Taste	Sweet, Sour, Salty	Sweet, Bitter Astringent	Pungent, Bitter, Astringent
Elimination	Gas, Dry, Hard, Constipated	Soft, Oily, Loose	Thick, Oily, Slow
Physical Activity	Very Active	Moderate	Lethargic, Low
Emotional Temperament	Fears, Anxiety, Unsure	Aggressive, Irritated	Calm, Attached
Faith	Variable	Fanatical	Steady
Memory	Short good, Long bad	Sharp, Great	Slow but long
Dreams	Fears, Flying, Fast	Angry, Warlike, Violent	Water, Love
Sleep	Light, Little	Small but good	Heavy , Long
Speech	Fast (V), Dry	Sharp, Loud (P)	Slow, Low (K)
Financial Status	Poor, Spends A lot	Moderate, On Luxuries	Rich, Saves
Disease tendency	Rapid Onset, Pain	Medium, Infectious	Slow onset, phlegmatic

TOTAL: **VATA:** **PITTA:** **KAPHA:**

NOTE: Dual-types are indicated by 2 types having the same or similar number, and tridosha (all three) represents all three being the same or similar numbers.

For example, 8 Vata and 7 Pitta means Vata-Pitta Constitution.

CHAPTER II:

INCOMPATIBLE FOOD COMBINING:

Various foods can become toxic and aggravate the doshas or humors, if opposite qualities of taste and digestive effects used together etc.

For example, Bananas and Milk both have a Sweet-Taste (Rasa), but Bananas have a Sour Post-Digestive effect (Vipaka), whereas Milk is Sweet. Naturally, this can cause problems!

Thus, in order to prevent build-up of toxins in the body, due to confusion of the digestive system about these post-digestive effects, we can use the guide below, to help us understand what foods do and what foods do not go together.

In cooking, we should always be mindful of these facts, as also when eating different foods together, also!

DO NOT EAT	WITH
Beans	Fruit, Cheese, Eggs, Fish, Milk or Yogurt
Eggs	Fruit, especially Melons. Beans, Cheese, Fish, Milk, Meat, Yogurt
Fruit	With any other foods – except when cooked, such as dates and milk, for example.
Grains	Fruit or Tapioca
Honey	Boiled or Cooked Honey or with Butters of Equal Quantity
Hot Drinks	Mango, Cheese, Fish, Meat, Yogurt

Lemon	Cucumber, Milk, Tomatoes, Yogurt
Melons	With anything, they should be eaten alone.
Milk	Bananas, Cherries, Melons, Sour Fruits, Breads with Yeast, Fish, Meat, Yogurt
Nightshades (Tomatoes, Potatoes, Eggplant)	Melon, Cucumber, Dairy products
Radishes	Bananas, Milk
Tapioca	Fruits, especially Bananas and Mangos
Yogurt	Fruit, Cheese, Eggs, Fish, Hit Drinks, Meat, Milk

CHAPTER III:

ANTIDOTING FOODS:

Meats (incl. Fish): Meats generally aggravate Pitta and Kapha (inflammations, infections and phlegm), as they tend to be heavy and oily in nature. They are also in the modes of aggravation / passion (rajas) and darkness / dullness (tamas) and have an agitating and darkening effect on the mind. They are therefore to be avoided, unless one requires them for health (as in severe Vata or debility cases).

The ancient text Ayurvedic text, *Ashtanga Hridayam* (Sutrasthana) states properties of different foods, including meats however, for medicinal purposes.

Beef for example is said to cure dry cough, exhaustion, chronic nasal catarrh, emaciation and excess hunger (*Ashtanga Hridayam, Sutrasthana, VI.65*).

Goat and Mutton are said to be strengthening or tonifying for the body, and so good for Vata people and severe debilitated conditions (*Ashtanga Hridayam, Sutrasthana, VI.63-64*).

Spices as cumin, onions, garlic (though should go easy for Pitta types) can help digest them, and as such are best served with raw vegetables also, which helps antidote their heavy and oily natures, which can aggravate the body. Vegetable juices can also help.

Vegetables / Salads: Salads being light and uncooked can aggravate Vata (gas) in the body and also cause constipation in such types, but are good for Pitta types, who have a high digestive fire / bile, which it helps cool. Salads are hence good for the summer.

Spices as garlic, pepper, oils (as olive etc.), cardamom can help digest them for Vata and Kapha types. Although Kapha should avoid too much oil, unless it is spicy (as mustard), as it can aggravate them like Pitta types.

Greens especially aggravate Vata or gas, and should be cooked for them with mild spices (especially with oils or fried), and for reducing Pitta, it should be in the form of uncooked vegetables (raw) or without oils.

Vata and Kapha types should have more cooked vegetables, with oils and mild spices and those as garlic etc., especially curries, which have many spices that

can balance the humors.

Nightshades (potatoes, eggplants and tomatoes) can aggravate Pitta and vata types at times, and so should always be cooked. Ghee (clarified butter) is good for Pitta and Ghee and Hing (Asafoetida) for Vata, to help reduce these effects, when cooked.

Fruits: Fruits are generally sweet in nature and so increase Kapha or Phlegm. Dry fruits are hence good for Kapha but will aggravate Vata, owing to it's dry nature.

As such, they are better for Pitta and Vata types, and cooked is better for Vata and Kapha types, helping it digest better with mild spices as ginger, cinnamon, cardamom and cloves etc., which help antidote it's heavy and sweet properties, making them more digestible.

Sour fruits can aggravate Pitta and sugars can be used to reduce this effect, whilst for Vata, salt can help them digest fruits better.

The Ayurvedic text Ashtanga Hridayam (*Sutrasthana*, VI.115-116.5) mentions Draksha (Grapes) as one of the best fruits, since it reduces pitta (bile), vata (gas), and blood, and helps in the elimination of foods / urine and cures hoarseness of the throat, lung injuries and TB.

Dairy: Dairy foods tend to aggravate Kapha (phlegm) in the body, owing to their heavy and unctuous nature. Therefore, spices like ginger and cinnamon can be used as also cardamom for milk, to antidote it's heavy and oily properties.

Hotter spices as mustard and cayenne etc. can be used for cheese and yoghurt, which have a more savoury taste.

Beans: As a rule, beans can be Vata or gas producing, although there are exceptions, as with all foods. They are better for Kapha and Pitta types.

Hing (Asafoetida) is good for reducing their effects of gas (Vata), as is boiling them and then discarding the water. Cooking with onions, salt, cum etc. can also help.

Nuts: Spices like those for dairy can be used to antidote them, as most nuts are heavy and oily when roasted, and when not, they are less likely to aggravate kapha or phlegmatic conditions or pitta and inflammations.

CHAPTER V:
FOODS AND THE THREE GUNAS
(NATURES) OF THE MIND:

Ayurveda recognises Three Gunas (Natures) of the Mind, which are also three Modes of Nature, called Sattvas (Purity, Clarity), Rajas (Agitation, Action, Passion) and Tamas (Darkness, Inertia, Dullness), which products such effects on the mind.

As such, Sattvic foods are the best, as they give clarity of perception, purity to the body and help the vigour of the body, not to mention keep the mind pure and clear. This helps prevent diseases.

Foods are also given such properties in Ayurveda, as per their qualities, of Sattvas, Rajas and Tamas, as elaborated below:

FOODS:	SATTVIC FOODS (Purity, Clarity)	RAJASIC FOODS (Agitation, Passion)	TAMASIC FOODS (Darkness, Dullness)
FRUITS:	Mango, Pomegranate, Coconut, Figs, Dates	Sour fruits, such as Oranges, Apples, Bananas, Guava and Tamarind	Watermelon, Plums and Apricots
VEGETABLES:	Sweet Potato / Kumara, Sprouts, Leafy Greens and Asparagus	Potatoes, Cauliflower, Pickles, Tomatoes	Mushrooms, Garlic Onions, Pumpkins
GRAINS:	Basmati Rice, Tapioca, Barley	Millet, Corn	Wheat, Brown Rice

BEANS	Mung Dal, red and yellow lentils	Brown lentils, pinto, black beans	Urad dal and large pink / black beans quantities of pinto
DAIRY	Fresh, unprocessed cow's milk and ghee (clarified butter), Soft Cheese, Homemade yogurt and Goats Milk	Sour Cream, Salted or Sour Butter and Ice-Cream	Cheese and Eggs Milk
NUTS AND SEEDS	Almonds, White Sesame Seeds and Fresh Cashew	Most nuts and brown sesame seeds	Peanuts, black sesame seeds
SPICES	Saffron, Turmeric, Cardamom, Coriander, Fennel, Cumin	Curry, Chilli, Black Pepper	Nutmeg
SWEETS	Fresh sugarcane juice, Jaggery (raw unrefined Indian sugar), Raw Sugar and Honey	Processed / Artificial Sugars, Sweeteners and Cooked Honey	Molasses, Soft Drinks and Foods that are sweet in taste
DRINKS / STIMULANTS	Herbal teas, liquorice	Coffee, black and green teas	Alcohol, Marijuana and Drugs
MEATS	None.	Chicken, Fish, Shrimp	Beef, Pork, Lamb (Red Meats), Crab Lobsters etc.

CHAPTER VI:

FOODS FOR THE THREE HUMOURS (DOSHAS)

FOODS:	VATA	PITTA	KAPHA
	<i>Should have more cooked Foods with lighter more salt, spices, cooked onions, garlic, hing (asafoetida) etc.</i>	<i>Should have more raw foods, with less oils, or ghee or coconut oils, and less spices and less salt.</i>	<i>Should have more cooked foods with less spices (cardamom, ginger, and spicy mustard and</i>
FRUITS	<p>Most Fruits are fine, except dry fruits, which can aggravate Vata.</p> <p>Good ones are (cooked) Apples, Bananas, Grapes, Lemons, Mango, Oranges, Pineapples, Plums.</p>	<p>Fruits are cooling and so good for Pitta – Apples, Limes, Sweet Oranges, Dates and Grapes.</p>	<p>Fruits being Sweet and Unctuous are better and those keeping the taste of apples and Pomegranate</p>
VEGETABLES	<p>Vegetables can be too light for Vata types, which need more grounding.</p> <p>More cooked vegetables in oils and with spices are best, and salads with oils also.</p> <p>Leafy Greens especially increase Vata, as do Chick-peas.</p> <p>Chillies, carrots, Cilantro leaves, Green Beans, Cooked Onions, Peas,</p>	<p>Raw vegetables, as in salads are good – especially Asparagus and other steamed vegetables, or those cooked in Ghee and less oils.</p> <p>Cabbage, Cauliflower, Cucumber, Mushrooms and other Leafy Greens are examples.</p> <p>Kerala (Bitter gourd) is good for them, as it is</p>	<p>Vegetables should be cooked and broken down to be digestible for most individuals. To reduce kapha Asparagus, C</p> <p>Carrots, cauliflower, Radish and Peas are some examples. Leafy Greens should be steamed a</p>

	Radishes and Sweet Potato however are good for them.	cooling.	the body. Like Pitta, Keri (the bitter melon or bitter melon gourd) is good for Pitta, especially for
NS	Whole grains as Basmati rice, Khus Khus, Oats and Wheat are good.	Barley, Basmati Rice, Khus Khus.	Grains tend to increase Kapha and increase Pitta. Grains are best with steamed vegetables.
S	Beans can aggravate Vata, and should be avoided, or cooked along with spices.	Most beans can be balancing, owing to their gaseous and heavy natures, which counter Pitta.	Beans, black beans, kidney beans and Soybeans are very good.
AND SEEDS	Roasted nuts with salt are best and include Almonds, Coconut, Cashews, Sesame Seeds and Sunflower.	Raw are better, unroasted and unsalted. Coconut and Sunflower are the best and less likely to aggravate Pitta.	Nuts increase Kapha and phlegm and so aggravate Kapha except Pumpkin and Sunflower seeds are better for
Y	Dairy should be taken with spices or warm (as milk) – Clarified Butter (Ghee), Cream and Goat’s Milk are best.	Milk, Ice Cream and unsalted Cheese are good, as they are heavier and cooling in nature, countering Pitta’s heat.	Dairy increases Kapha. Milk are better than cream strongly and so aggravate Kapha. Butter is good for them. as a
AL UCTS	Chicken, Fish, Goat’s Meat and Eggs are best for lowering Vata.	Meats generally aggravate Pitta owing to their heat and aggravating (rajasic) natures.	Animal products increase Kapha and should be avoided, especially Eggs

		<p>Egg white is better, and even some Fish can aggravate them owing to their hot natures – especially shellfish for example.</p>	<p>Chicken is better for problems over periods that</p> <p>Kapha people require meats</p>
	<p>As oils are moist, they are good for Vata. Almond, Olive, Mustard, Sesame and Coconut are some examples that can be used.</p> <p>External usage on a daily basis is also good for their dry skin, not just in cooking.</p>	<p>Heavier and Cooling Oils are better as Ghee, Coconut, Almond and Sunflower.</p> <p>Others should be avoided, as Pitta is Oily in nature, and Oils tend to aggravate them.</p>	<p>Oils tend to increase in Kapha and in Sunflower and</p>
<p>SWEETENERS</p>	<p>Vata people need more sugars – Fruits possess these as also Honey is good.</p>	<p>Sweet taste is cool and so good for Pitta. Similar to vata – Fruit sugars are good, white sugar and fresh honey. Old honey tends to be heating in quality and can aggravate Pitta, whereas Fresh is more cooling in nature.</p>	<p>Sweeteners in Kapha reduce Kapha, except Sugary ones (Barley, etc) in Kapha types, effective in diabetes cases.</p>
<p>SPICES</p>	<p>Light spices and gas-reducing as Garlic, Cardamom, Coriander, Ginger, Turmeric and Black Pepper are examples.</p>	<p>Cooling spices only should be used, as spices aggravate Pitta.</p> <p>Saffron, Coriander, Cloves and Turmeric are some examples.</p>	<p>Spices are good for kapha, especially Cardamom, Turmeric, Ginger, Black Pepper, types.</p> <p>Cayenne, Eucalyptus, Calamus,</p>

			classic example
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HERBAL TEAS FOR THREE DOSHAS:

Vata (Gas):

Cardamom, Anise, Fennel, Licorice, Solomon’s Seal, Fenugreek, Basil, Fresh Ginger, Tulsi (Holy Basil), Comfrey Root, Angelica.

Owing to their heavy nature, sugars can be added for Vata, which helps it, as also can honey, which both helps in digestion as well as a sweetener for them.

Pitta (Bile):

More astringent teas, such as Gotu Kula (Brahmi), Lemon Grass, Lemon, Jasmine, Chamomile, Licorice, Fennel, Strawberry, Coriander.

Sweeteners except honey are good, as they reduce Pitta by their sweet nature. Honey however is heating and can aggravate Pitta.

Kapha (Phlegm):

Chamomile, Cinnamon, Peppermint, Sage, Clove, Spearmint, Ginger, Tulsi (Holy Basil).

Honey is best for them, as sugars increase Kapha. Honey reduces it however.

CHAPTER VII: AYURVEDIC RECIPIES

MOONG DAL KICHARI RECIPE 1: Anti-Kapha

Moong (Mung) Dal kichari is a very balancing bland food for all three humors, owing to it's many spices used, and also other ingredients, which help balance Kapha dosha.

It is commonly used in Panchakarma therapies in India, which are powerful detoxification methods to remove toxins in the body.

This can be used as part of any health-diet regime for the body and is very balancing for everybody!

This recipe is extremely good for lowering Kapha (Phlegm).

Ingredients:

1 Cup Yellow split Moong (Mung) Dal
1 Cup Basmati Rice
3 Tablespoons of Ghee
4 Bay Leaves
4 Pieces of Cinnamon Bark
4 Cloves
4 Cardamom Pods
6 Cups Water
¼ tsp. Salt

Method:

Wash the Mung Dal and Rice, soak dal for a few hours (which can help with digestion for weaker stomachs).

Heat a saucepan on medium and add ghee (clarified butter), until hot, and then combine the remaining ingredients of bay leaves, cinnamon, cardamom and stir until well mixed, then mix rice, dal and salt + water.

Cook at low boil uncovered for about 5 minutes and then cover and cook on low until rice and dal are soft, which takes about 25-30 minutes

MOONG DAL KICHARI RECIPE 2: BALANCING

This Moong (Mung) Dal kichari is a very balancing bland food for all three humors, and is especially good one when is ill or detoxing.

Hence, this recipe is extremely good for balancing all three humors and their imbalances, when taken. It is safe for one and all!

Ingredients:

1 Cup Yellow split Moong (Mung) Dal
1 Cup Basmati Rice
1 ½ inch piece of finely chopped Ginger
2 tbsp. Shredded Coconut
½ Cup water
Small handful of Coriander leaves
3 tbsp. Ghee (Clarified butter)
5 Cloves
10 Black pepper corns
4 Bay Leaves
1 ½ Pieces of Cinnamon Bark
5 Cloves
5 Cardamom Pods
¼ tsp. Turmeric powder
6 Cups Water
¼ tsp. Salt

Method:

Wash the Mung Dal and Rice, and you can soak dal for a few hours beforehand in hot water if you like.

Blend the ginger, coriander leaves, coconut and half cup of water together, until liquefied and keep them aside.

Heat a saucepan on medium and add ghee, until hot, and then add bay leaves, cinnamon, cardamom, cloves, peppercorns and stir until well mixed (smelling fragrant). Then add the blended spices, Turmeric and Salt and stir until it mildly browns.

Then mix rice, dal and salt + 6 cups of water. Cook at low boil uncovered for

about 5 minutes and then cover and cook on low until rice and dal are soft, about 25-30 minutes.

TENDER COCONUT PUDDING:

This recipe is extremely good for Pitta, as it helps cool the body and lower excess bile.

Tender Coconut is scraped from inside the Coconut itself, and then used, as in this recipe.

Coconut and it's Oil has many uses, as burning urine, as also Coconut water (one cup) can be used, as also for chicken pox. Many Hair Oils in India are made from Coconut Oil.

Coconut Milk is useful for dandruff and itching hair.

Ingredients:

1 Tin Tender Coconut Water
2 ½ Tins Coconut Milk
1 Tin Condensed Milk
15 gms China Grass / Agar Agar
Tender Coconut ½ Cup

Method:

Soak the Agar-Agar / China Grass in Tender Coconut Water.

Mix the Coconut Milk with Condensed Milk and cook it for about 5 minutes. Filter soaked Agar-Agar and mix it to the Coconut Milk and Condensed Milk and add the Tender Coconut Pieces to the mixture also.

Keep mixture in a dessert tray for about 15 minutes and refrigerate. Once cool, you can eat and enjoy!

GLOSSARY OF TERMS:

Aditya: Vedic Solar Gods. Numbering Seven, they also represent the Seven Chakras or Spiritual Centres in the Subtle Body.

Agastya: Ancient Vedic Seer, associated with the god Agni (Fire) and Mitra (Sun) in the Vedas. Brother of Seer Vasishtha and associated with cloning in the Vedas.

Agni: Vedic God of Fire. Later associated with the War-God Skanda. Represented the Pitta (Fire) Dosha or Humor in Ayurveda.

Apana-Vayu: Down-moving Breath. The Yogic State of the Self-Breath State. One of the three main “vayus” or breaths – Apana (Down-moving) and Udana (Up-moving) and Samana (Stabilising).

Arunachala: Sacred place and Mountain in Southern India, associated with the god Shiva, and also the Seer, Ramana Maharishi

Ashwins or Ashwini Kumars: Names for the Twin “Horsemen” Gods of ancient India. They later represent the two attendant Goddesses of Chinnamasta.

Asura: “Ruling Life-Breath”. Airs or Pranas and also Bhutas or Ghosts. Vedic term for Demons and also Mighty Gods.

Atman: Vedic term for the Self or Soul. Also called Jivatman.

Aushadha: Vedic or Sanskrit term for herb or herbal formula.

Avatar: Descent of Divinity; Divine Incarnation, usually of the God Vishnu (The Preserver)

Ayurveda: From Ayu (Life) and Veda (Wisdom). One of the ancient systems of wisdom in ancient India.

Bagalamukhi: one of the Dash Mahavidya or Ten forms of the Wisdom Goddesses, forms of Goddess Kali, and relates to Planet Saturn. She has the power of paralysation (Sthambhana shakti).

Bhairavi: one of the Dash Mahavidya or Ten forms of the Wisdom Goddesses, forms of Goddess Kali. She relates to Planet Mars.

Bhutavidya: From Bhuta (Ghost) and Vidya (Wisdom). Vedic psychology science..

Bhuvaneshwari: one of the Dash Mahavidya or Ten forms of the Wisdom Goddesses, forms of Goddess Kali. She represents creation and the Sun, as also creation as an illusion (maya).

Brihaspati: Planet Jupiter, also known as Ganapati, Brahmanaspati and Narashamsa. He relates to Ganesh, and is the Guru of the Gods.

Buddhi: Intellect. One of the levels of mind in Vedic psychology.

Budha: Planet Mercury, planet of wisdom.

Chandra: The Moon and Moon-deity, also called **Soma**.

Chinnamasta: Headless Goddess in Tantric-Yoga or Esoteric Traditions in India. Known as Vajravahini in Buddhism. Associated with Lightning, she connects to the Seer Dadhyak in the Vedas.

Dadhyak or Dadhyach Atharvan: Vedic Seer who's head was replaced with a horse by the Ashwins. Represents the Wind-Conditions (Vata) in Ayurveda, and Guru of the Ashwins.

Dakinis: Yogic attendant-goddesses or Shaktis (Powers). Personified yogic powers or "siddhis"

Dasha: Planetary period or cycle. These are **Mahadasha**, which begins calculated as per one's birth constellation or Nakshatra, and **Antaradasha**, which is the sub-period.

Dhanurveda: Vedic Martial Arts of Fighting. Includes systems of Ayurveda such as acupuncture and paralysing the enemy through these. Associated with the Seer Parshurama.

Dhanvantri: Historical founder of Ayurvedic Medicine. Said to be in the line of the Divodasa Kings of Kashi (Benares). An avatar or incarnation of god Vishnu. Associated with the Seer Kakshivan.

Dhumawati: one of the Dash Mahavidya or Ten forms of the Wisdom Goddesses, forms of Goddess Kali, and represents Ketu or Rahu, as the tail and Head of the Dragon, and represents the power of eclipse of the Sun or Moon. She relates to smoke and obscurity.

Dosha: Humor. Three humors in Ayurveda: Kapha (Water), Pitta (Fire) and Vata (Wind).

Ganesha: Elephant-headed god of Wisdom. Associated with the god Soma in the Vedas and also Varuna, god of waters. Connected also to the Seer Vasishtha and Ganapati Muni. Son of Shiva and the Great Goddess, Shakti.

Gochara: Planetary transit. It refers to planetary cycles of transits from the Moon.

Grahas: “Seizers” – refers to Vedic Planets and their deities – Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn and Rahu and Ketu, the lunar nodes.

Guna: Mode of Nature: One of the Three of Sattvas (Goodness), Rajas (Action or Passion) and Tamas (Darkness).

Ida or Ida Nadi: Left, Lunar and Feminine Channel in the Yogic body. Associated with the god Soma and one of the Ashwins, as the god Varuna, god of Waters.

Indra: Vedic name for the God Shiva. Yogi-God representing Vayu (Air) and Vata (Wind) condition. He represent the Soul or Self, called as Atman, Jivatman or Purusha.

Kakshivan: Vedic Seer associated with the Ayurvedic founder, Dhanvantari. Associated with the Ashwins in a number of hymns in the Rig Veda.

Kali: “Black”. Supreme Goddess amongst Mahavidyas and represents Planet Saturn and also the Moon. As the cheif Goddess in Tantra and this system, she gives powers to all the planets and also removes afflictions caused by Saturn, Rahu and Ketu.

Kapha-Dosha: Water Humor, and associated with the water-god Varuna or god Soma in the Vedas. Represents Mitra as one of the Ashwin Twins.

Ketu: South lunar node and tail of the dragon. He has a Mars-energy and relates to Goddesses Chinnamasta and Dhumawati, as also goddess Durga.

Krishna: Ancient Seer of India, lived about 3100BCE. Featured in the Mahabharata text of ancient India. He is considered an avatar of the god Vishnu, and author of the great text Bhagavad Gita, dealing with Yoga and Indian Philosophy.

Lagna: First house or Ascendant in the chart. It can be the Chandralagna (position of the Moon) or the Suryalagna (position of the Sun) also.

Mahavidya: Also called Dash mahavidya – the Ten Forms of the Goddess Kali,

that include Kali, Tara, Chinnamasta, Matangi, Bhuvaneshwari, Bagalamukhi, Dhumavati, Bhairavi, Lalita and Kamala. They relate to various planets as their inner cosmic powers.

Mangala: Also called Kuja, planet Mars. Relates to Goddess Bhairavi.

Marma or Marmavidya: “Vital points” or Pressure-points, employed in Ayurveda and the science of Shuchu-Karma or Acupuncture.

Madhu: Honey or nectar. Associated with the Ashwins, and also refers to Ayurvedic rasayanas or rejuvenation and healing formulas.

Mahabharata: Ancient Epic-text about India, featuring the avatar Krishna.

Nadi: Meaning River or Channel in the Yogic body.

Nakshatra: Birth constellation or lunar mansion.

Pingala or Pingala Nadi: Right, Solar and Masculine Channel in the Yogic body. Associated with the god Agni or Fire or Surya the Sun-God and one of the Ashwins, as the god Mitra, the Sun-God.

Pitta-Dosha: Refers to the Fiery Humor, and associated with the gods Mitra and Agni – Sun and Fire in the Vedas. Represents Varuna as one of the Ashwin Twins.

Prana: Breath of Breath of Life. Associated with the Soul or Atman, and also Vayu or Vata, the god of Air or Wind, or Yogic Breaths.

Prishni: “Spotted”. Vedic name for goddess Kali as the night sky.

Rajas: Nature of Passion or Action. One of the three gunas or modes of nature.

Rahu: North Lunar mode who eclipses the Moon. He relates to smoke and the head of the dragon, and goddess Dhumavati or Chinnamasta.

Rasayana: Healing Formula in Ayurveda. Common ones are Triphala and Chyavan Prash. Associated with Soma-formulas and the god Soma in Vedic times.

Rig Veda: Oldest text of Hinduism, and one of the Four Vedas (Sama, Atharva, Yajur and Rig). Contains a cryptic language of which extols many gods including the Ashwins.

Rudra: Also Shiva and a form of god Indra, the wrathful spouse of goddess Kali of the mahavidyas. Represents Mars and Saturn.

Samana-Vayu: Equalising or Stabalising Breath. The Yogic State of the Self-Breath State. One of the three main “vayus” or breaths – Apana (Down-moving) and Udana (Up-moving) and Samana (Stabalising).

Saraswati: Vedic Goddess of Wisdom and also a River. Refers to the Central channel or “Saraswati nadi” in the Yogic body, which runs up the base of the spine.

Sattvas: Goodness or nature of goodness, truth and purity. One of the three gunas or modes of nature.

Savitar: Vedic Solar God or the Sun. Connected to the Ashwins and is the Chief of the Adityas or Sun-God and planetary deities.

Shakti: Power, name of the Great Goddess and also consort of the gods Indra or Shiva. Refers to many powers in the body in Yoga.

Shani: Planet Saturn. The planet of death and decay, and also power and authority. He relates to goddess Kali and Mahakala, her consort.

Shiva: Destroyer God in Hinduism. Associated with the god Indra of the Vedas or Vayu as the Wind and Breath of Life (Prana). One of the later trinity of Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer), and the Yogi-God, representing the Self. Also associated with Wind (Vata) Dosha or Humor.

Shuchi-Karma: Science of acupuncture.

Shukra: Planet Venus. The Guru of the Demons and opposite of Brihaspati, Guru of the Gods. Represents bliss and the sexual fluids.

Sushruta or Shushruta: Ancient Ayurvedic Doctor, who wrote the text “Shushruta Samhita” and of the lineage of Dhanvantri.

Skanda: Vedic God of War, associated with Agni (Fire), Son of Shiva and the Great Goddess (Shakti). Associated with Ramana Maharishi and Seer Agastya.

Sushumna or Sushumna Nadi: Also the Saraswati. Refers to the Central Channel in Yoga up the base of the spine. It is singular when the two forces of Ida and Pingala are united, as the Twin Ashwins.

Siddhis: Also known as Shaktis (Powers). Refers to mystic powers of Yoga, such as levitation, clairvoyance etc.

Soma: Vedic God of Delight (Ananda), and also the Self-State of Attaining the Crown Chakra (Sahasrara Padma Chakra). Also refers to a god of healing and

Somas or Rasayanas (Rejuvenation formulas). Also associated with Kapha (Water) Dosha or Humor. Soma is also the Moon.

Surya: Vedic Sun-God and name of the god Savitar. He is the master of other Vedic planets.

Svar or Swar: Vedic term for the Self or Atman (Soul) in the Vedas

Tamas: Darkness or nature of darkness. One of the three gunas or modes of nature.

Tantra and Tantric Yoga: Later Texts of India, explaining the esoteric nature of the Vedas and the Vedic Gods. Often the Rig Vedic deities in Tantra become powers of Yoga.

Tithis: Lunar days

Tridhatu: Vedic term for the Three Doshas or Humors in Ayurveda.

Udana-Vayu: Up-moving Breath. One of the three main “vayus” or breaths – Apana (Down-moving) and Udana (Up-moving) and Samana (Stabalising).

Varuna: Vedic deity of death, related to planet Saturn and represents his more law-abiding side as the master of Divine Law and Judgement.

Vasishta: Ancient Vedic Seer, associated with the god Soma and Varuna (Waters) in the Vedas. Brother of Seer Agastya and associated with cloning in the Vedas.

Vata-Dosha: Wind or Air Humor in Ayurveda. Associated with the gods Indra and Vayu in the Vedas. It represents the twin Ashwins merged.

Vayu: Breath or Wind. A Vedic Deity and also associated with the three main “vayus” or breaths – Apana (Down-moving) and Udana (Up-moving) and Samana (Stabilising).

Vedas: “Wisdoms”. Refers to the Four Ancient Vedas or texts in India, and associated wisdoms, such as Ayurveda (Science of Life), and Rig, Sama, Yajur and Atharva.

Vidya: Meaning wisdom or science. Applied to a number of sub-sciences in India.

Vishnu: Preserver God in Hinduism. Associated with the god Soma as the Moon. One of the later trinity of Brahma (Creator), Vishnu (Preserver) and Shiva (Destroyer)

Yajur Veda: Second of the Four Vedas or Wisdoms of Ancient India; representing sacrificial rites.

SANSKRIT PRONUNCIATION GUIDE:

There are variations of Sanskrit in India, however here we are following the more **Awadhi / Bhojpuri** pronunciation, of which is traditional to the author's family.

More difficult have been borrowed from the South Indian school of pronunciation, which appear hardly at all in Sanskrit!

A as in **Above**

Aa as in **Father**

I as in **Indra**

Ee (ii) as in **See**

U as in **Put**

Oo (uu) as in **Moon**

E as in **Ever or Air**, but longer. Like an Indian pronouncing "ate" (not Western)

Ai as in "**Ai**" in "**Aisle**" (aa-ii)(with sound held 2 beats), sometimes as longer **E** sound

O as "**O**" in **More or Nautical**

Au as "**Ow**" in **Own**, sometimes as "**Aw**" as in Hindi **Bhairao** or **Awadh**

Am as "**Ung**" in **Sung** in words as, OR special nasal in "**OM**" for mantras

Ah as **Uh!** As in **Namah!**

Jna / Gya as in **Yagya** or Hindi **Gyaan**

Ksha as in **Book-shop**

LLA as in Millar (Same as Da / Ra in LaDki / LaRki, as a “La” sound instead)

Ri as in Rick

In Sanskrit, final words ending in “a” are pronounced, or they are not mentioned (have stopped vowel), and generally the “Ah” is echoed (when in chating), but the proceeding vowel.

For example – “Namah” becomes “Nam-aha” and “Bhih” becomes “Bhihi”.

Thus for Sanskrit words – Ramayan, Mahabharat are said as Ramayana / Mahabharata.

Further note on vowels:

ए (e) is pronounced as in the English "Very "

ऐ (a) is pronounced as in holding the sound in "dayyy "

ओ (o) is pronounced as in the English "York"

औ (au) is generally pronounced as "ao / aw " as in Hindi saying of "Bhairao", sometimes as "Ou" as in "Mow" - but held for two beats. It is also quite commonly said like that in Southern dialects - especially as Ou (Owe-oo !), and hence written like this in English also (Oushadh, Oum etc.)

These sound nothing at all like the sounds in English "House" as many western Sanskrit authors state, but can be closer if said with a Scottish accent.

In Hindi of course it has many variations, but usually is said as a double "O" as in "Saw" but longer, which can also be used, and is much closer than the modern-day Sanskrit variations we see.

With regards to the above, in Vedic Sanskrit also, the vowels Classical vowels of Sanskrit, **E (ए) and O (ओ)** were written more seen as the vowels **Ai (ऐ) and Au (औ)** – which makes it much closer to our Bhojpuri pronunciations than either modern Hindi or classical Sanskrit!

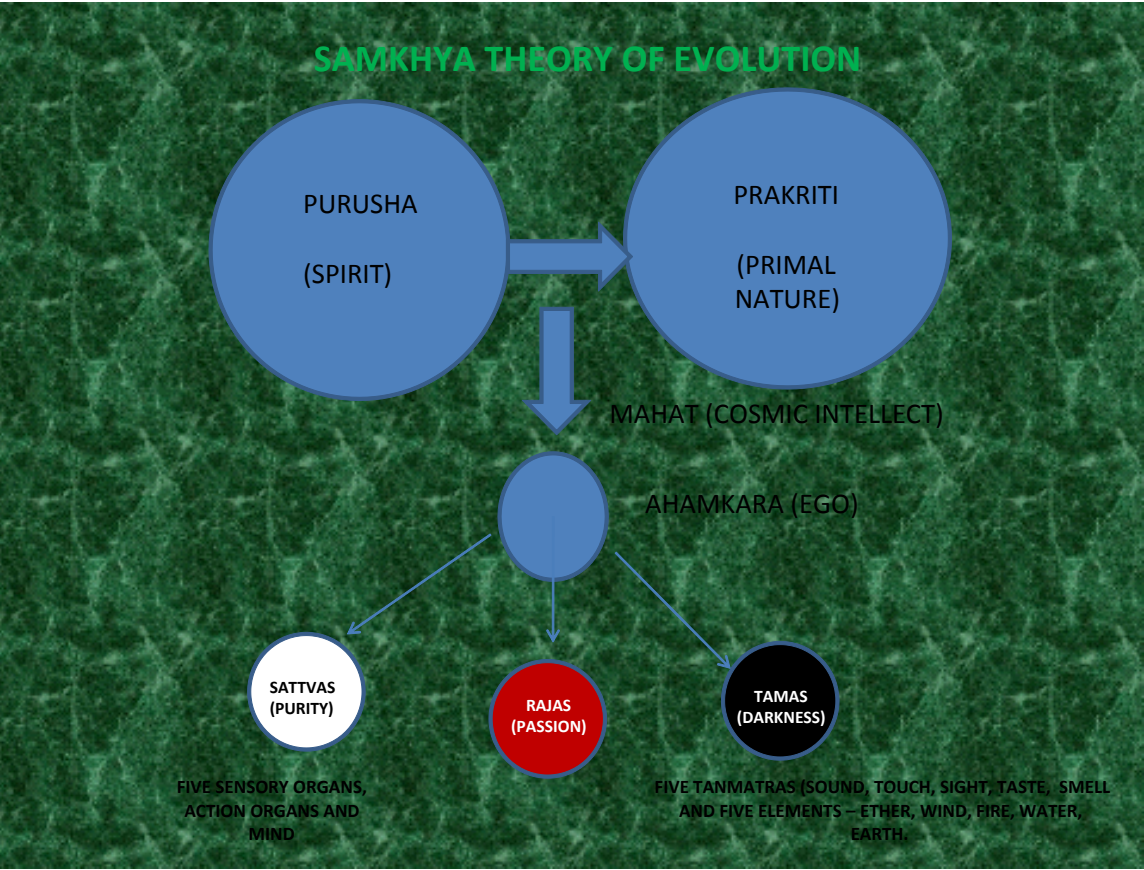
This makes the pronunciation of such vowels (Ai and Au) in Vedic terms being Ei and Ou.

The Classical Sanskrit vowels **Ai (ऐ) and Au (औ)** were seen in Vedic Sanskrit as **Aai (आइ) and Aau (आउ)** and were later shortened to a short **Ai (अइ) and Au (अउ)** sound.

The sounds we use here are hence more **Vedic Sanskrit** sounds opposed to Classical Sanskrit. The pronunciations we commonly hear today then, are largely incorrect.

DIAGRAMS:

SAMKHYA THEORY OF EVOLUTION (Re. Pages 16 + 17):



DOSHAS AND THEIR FUNCTIONS:

THREE DOSHAS



VATA

Gas, Air Humor.

Causes pain, dryness, wasting, debility, anxiety, depression, constipation, arthritis, rheumatism, over-analysis, mental diseases, cancer etc.



PITTA

Fire, Bile Humor.

Causes blood and skin rashes and diseases, hepatitis, dysentery, infections, anger, desire, excess driving force



KAPHA

Water, Phlegm Humor.

Causes obesity, diabetes, excess consumption, slowness, swell tumors, excess growths of bones, nails, hair etc.

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APPENDIX:

Planetary and Difficult Mantras:

For ease of those knowing Hindi / Sanskrit, I have translated some important mantras into Devanagari script, so as correct pronunciation is possible for native speakers, and others that can understand the script.

For others, you can note the English translations below.

ॐ परा परी परौ शनय नमः ॥ (शनदिव)

Saturn / Shanidev:

Om Praam Preem Praum Shanaye Namaha

ॐ भर भरी भरौ राहव नमः ॥ (राह)

Rahu:

Om Bhraam Bhreem Bhraum Raahave Namaha

ॐ करा करी करौ कजाय नमः ॥ –(मगलदव)

Mars / Mangaldev:

Om Kraam Kreem Kraum Kujaaya Namaha

ॐ सतरा सतरी सतरौ कतव नमः ॥ (क्त)

Ketu:Om Straam Streem Straum Ketave Namaha

ॐ ऐ हरी कली चामण्डाय वचिछ ॥ (चामण्डा)

Chamunda / Navarna Mantra:

Om Aim Hreem Kleem Chamundayai Vicche